THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From the Gambier Observer.

"Plead Thou my Cause."

"PLEAD thou—O, plead my cause!
Each self-excusing plea
My trembling soul withdraws,
And flies to Thee.
Where justice rears her throne,
Ah, who, save thee alone,
May stand, O spotless One?—
Plead thou my cause!

Ah, plead not aught of mine,
Before thine altar thrown:
Fragments—when all is thine—
All—all thy own!
Thou seest what stains they bear:
O since each tear, each prayer,
Hath need of pardon there,
Plead thou my cause!

With lips that, dying, breathed
Blessings for words of scorn;
With brow where I had wreath'd
The piercing thorn;
With breast to whose pure tide
He did the weapon guide,
Who hath no home beside,
Plead thou my cause!

Plead—when the tempter's art,
To each fond hope of mine,
Denies this faithless heart
Can e'er be thine.
If slander whisper too
The sin I never knew,
Thou who couldst urge the true,
Plead thou my cause!

O, plead my cause;
Plead thine within my breast;
Till there thy peaceful Dove
Shall build her nest.
Thou know'st this will—how frail;
Thou know'st—though language fail—
My soul's mysterious tale:—
Plead thou my cause!"

MISCELLANY.

From the Protestant Episcopalian.

EXTEMPORARY PRAYER AND THE LITURGY.

A Letter to two Students in a College.

(*Concluded from p.* 690.)

2. I NOW consider the question of the *lawfulness* of extemporary prayer and a Liturgy, respectively—i. e. their consistency with the laws and usages of the Church, in both letter and spirit.

And here I first remark, that both our rubrics and our canons prescribe the use of the Liturgy—while nowhere, in either the rubrics or canons, is extemporary prayer ordered, or even mentioned. These two facts appear decisive of the ground taken by our Church in this matter—she knows nothing, as a church, of the latter mode of worship. I need scarcely point you to the rubrics—"the minister *shall* begin the morning prayer by reading," &c.—"then the minister *shall* say,"—"a General Confession *to be* said"—and so throughout, each part of the service being ordered in its turn. The 45th canon directs that 'the book of Common Prayer, as established, and no other prayers than those prescribed by the said book, *shall* be used before all sermons and lectures, and on all other occasions of public worship.' The use of our Liturgy then is commanded by the Church—but other public prayer is not only not commanded, but is forbidden: the expression, 'before sermons and lectures,' I shall notice directly.

I next remark, that the successive rubrics, directing each part of the service to be used after the part that precedes it, exclude every other kind of worship, from the introductory sentences to the final benediction—when the communion is administered. This fact is very clearly and very strongly to the purpose, in inquiring into the lawfulness of using other prayers beside the Liturgy in our public devotions. No minister can, without palpable violation of these laws of the Church, introduce any thing else into the services of a communion morning, except psalms and hymns, and certain collects.

So likewise, for the mornings of Sundays and other holy days when the communion is not administered, explicit provisions is made for "concluding with the blessing." The rubrics bring in the several parts of the service as before, to the end of the gospel, then the blessing if there be no sermon—if there be, it follows the gospel. The whole is consecutively arranged and ordered, and no place is left for the introduction of any extraneous act of devotion—though, beside the psalms and hymns, the collects just alluded to may be introduced 'after communion,' i. e. before the blessing, as also 'after the collects of morning or evening prayer.' Here again, all is compact, and extemporary prayer excluded, from the sentences to the blessing.

There remains the case of a service and sermon on the mornings *not* of Sundays and other holy days, and of all afternoons and evenings. In this case, no explicit order is made what shall follow the sermon, except that a psalm or hymn may be used. Regarding this point as obscure, it is to be illustrated by what is clear in the Prayer-book. And as the two cases mentioned above are perfectly clear, they show that, in this third case also, the blessing should follow the sermon, and that one of the collects alluded to may precede the blessing, if the minister thinks fit. Such is the course which *ought* to be pursued; the minister is bound to it by the same kind of interpretation of the rules of the Church that our articles apply to Scripture; (Art. 20.) we must 'so expound one place that it be not repugnant to another;' we may not say that extraneous prayers are excluded after sermon wherever the rubrical arrangement is clear, yet allowed where it is obscure. And if this rule be held good, we perceive that in *none whatever* of our public services are extemporary or other extraneous devotions admissible—nothing extraneous, except 'forms of prayer or thanksgiving for extraordinary occasions,' set forth agreeably to canon 47.

But it is objected, that canon 45* says only that the Prayer-book is to be used '*before* all sermons and lectures, and on all other occasions of public worship,' without stating what shall be used *after* the sermon or lecture is delivered. That canon adds however, that 'in performing said service, no other prayer shall be used than those prescribed by the said book.' This language, in the first place, *discountenances* extraneous prayers—such is the key for interpreting the canon, if it be regarded as doubtful. In the next place, the phrase 'said service' most probably refers to 'public worship;' and in that view, extraneous prayers are excluded from the *whole* act of public worship, after as well as before the sermon or lecture. In the last place, if the phrase 'said service,' be supposed to refer to the due use of the Prayer-book 'before' the sermon or lecture, there still is *no permission* to use extraneous prayers afterward; that matter is left to the rubrics; and these, we have seen, positively exclude them in the two principal cases, and by fair construction in the remaining case. So that the canon does not even imply that extemporary prayer may be appended to our services in public.

The conclusion then is clear, I think, that nothing but the Liturgy can be used in our public worship, in consistency with the laws of the Church—and that extemporary worship, on such occasions, is unlawful.

A further point arises however—what *is* an occasion of public worship? are *prayer meetings* and *social meetings*, as they are called, of this sort?

In approaching this question, we have some light in the 45th canon—beyond this it must be settled by common sense, acting with candor, and submitted to conscientiously.

The canon says, 'Before all sermons and lectures, and on all *other* occasions of public worship.' If then there be a sermon or lecture at such a meeting, it is an occasion of public worship, so decides the Church—and the Liturgy must be used, the Liturgy alone.

If the meeting be for worship, and there be an exercise *resembling* a sermon or lecture, though under some other name, the honest construction of the canon decides that it is then also an occasion of public worship—which, as before, must be according to the Prayer-book.

If the meeting be for worship, yet without a sermon or lecture, or any exercise resembling them, the question whether it be a 'public' meeting must be decided by common sense. The definitions of the word 'public' applicable in this inquiry are—'open, notorious, generally known; general, done by many.' If the occasion is 'open, notorious, generally known'—if the worship is 'general, done by many'—then the occasion and the worship are public: there is no way of escaping this conclusion, but by denying the settled meaning of the word—and such an attempt would be nugatory, and worse than nugatory. Are prayer-meetings commonly of this character? I suppose they are: true, the whole congregation are not expected to attend, yet all are welcome who come, none are forbid, or excluded by any rule, at least in ordinary cases. It follows therefore, that in such cases, the occasion is one of public worship. The prayer meetings in your college are, I believe, of this sort: the college is a congregation; and the meetings are free to all the members.

On all occasions, then, of public worship, whether a prayer-meeting with a sermon or lecture, or a prayer-meeting with an exercise resembling them, or an ordinary prayer meeting without either, the Prayer-book must be used as set forth, and no prayers but those in that book—so determines the canon.

But there may be prayer-meetings not so general, as of females only, or of young persons only, or of communicants only, or of a few families only, no others being invited or expected — how are these and the like to be regarded? If there be a sermon or lecture, or a similar exercise, they appear to come under the canon — which regards all such exercises as making the occasion a public one. If not, they are not strictly public; and when only a few associate for the purpose, and do not attempt to bring in numbers, the meeting is not public in any sense. In such cases, the letter of the canon forbidding prayer without the Liturgy, does not apply. But whether its spirit, and the spirit of all our institutions for worship, are to be made of account, every Episcopalian must before GOD and his own conscience, decide candidly for himself. Taking human nature as it is, even in pious persons, I am for liberty of action where there is no plain prohibition—where there is *bona fide* none, I would not interpose even argument, if it is unwelcome. Yet, were it the question, whether *I* would take advantage of such liberty, I should be reluctant to do so, because there is not one of the appointments of my Church that recognises extemporary worship, and I could not use it, in any assembly, without impliedly censuring her. I say not that others inflict this censure by acting otherwise. On the contrary, I know that many are devotedly attached to her, who yet favor prayer-meetings, and extemporary worship in those meetings. Without judging them, I speak only for myself. They and I must, respeetively, stand or fall to our common Master.

Bible and Catechetical Classes, assembled for recitation, with the remarks incidental to it, are not public meetings. But if a lecture is delivered, the canon decides that the Liturgy must first be used. There may be other cases of assembling for purposes directly religious, which do not now occur to me.

There are public meetings in which worship is only incidental, as of societies, to celebrate anniversaries, to hear addresses not resembling sermons, or lectures, and the like. These generally are not occasions of public worship—some of them may be regarded as extraordinary occasions under canon 47,—none of them fall within the 45th canon. My preference, sustained I think by the spirit of our institutions, is, that the worship incidental to all these meetings be conducted by a form.

Family and private worship are branches of devotion distinct from the one I have considered; and concerning them, as you have made no inquiries, I offer no remarks.

I will add, however, that I regard an honest view of the laws of the Church now referred to, and a frank obedience to them, as one thing—and over-technicality, or the mere spirit of technicality, in applying them to practice, as another and very different affair. It may not be easy to illustrate this distinction perfectly; but I can, I think, sufficiently to show my meaning.—A clergyman will sometimes introduce an ejaculation, or a few petitions, into his sermon; does this infringe on the exclusive rights of the Liturgy? does it, on the other hand, if allowed, justify the use of what we have called extemporary prayer? the answer is, that both questions are over-technical, neither is to be even entertained.—Again; a clergyman is weak or sick, really so, and *cannot* perform the whole service, and deliver a sermon also: must he omit the latter, in order to give the former entire? one aswer is, that the sermon, as well as the service, is recognised by the rubric and the canon, both have equal authority, and therefore, if an omission is required by the clergyman's ill health, his own conscientious judgment, with perhaps that also of his flock, and that of his bishop, if it can be had, must decide what the omission shall be; but were the sermon *not* recognised by either rubric or canon, it is so much a matter of course, that I should regard it as over-technical to insist on omitting *it*, rather than one of the divisions of the service.—There are some cases of private baptism, those in which custom, and the expediency resulting from it, prevail against law, where it would be over technical to plead the rubric against the minister who performs such baptisms, though not required by sickness or absolute necessity; let the rubric be adduced against the imperative custom, and made to change *it*.—The same may, in part, be said of *some* of the omissions of the ante communion service: if the pastor endeavors faithfully to prevent this irregularity, but his people are obstinate, let the rubric bear upon them, not on him.—Other examples, of less importance, might be added; but these illustrations of the mere spirit of technicality in the construction of rubrics will suffice.

And such remarks are pertinent, I think, to the discussion of the comparative merits of extemporary prayer and the Liturgy. They show that the latter is intended for a reasonable restraint, not for mere wanton checks—for use, not for teasing. Such a view of the regulations of our service shows their dignity as well as value—and, by putting them above capricious applications, gives them a clearer course to the conscience, and a stronger hold upon it. With such rubrical arrangements made by the Church, and with reason and Scripture in favor of precomposed forms, we need fear no comparison whatever of our Liturgy with the extemporary method of conducting public worship.

Your affectionate friend,
KAHMA.

* "Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said book."

A FEW weeks ago we printed a long extract, comprising the substance of a charge delivered by Bishop Walker to the United Diocese of Edinburgh, Glasgow and Fife. We have marked two or three more passages in the notes, one of which we give the reader to-day.

The famous Sir George Mackenzie, (see Evelyn's Memoirs, vol. ii. p. 29,) "Observed that the first Presbyter dissents from our discipline, were introduced by the Jesuits' order, about the 20th of Queen Elizabeth, a famous Jesuit among them feigning himself a Protestant, and who was the first who began to pray extempore, and brought in that which they since called, and are still so fond of, praying by the Spirit." This fact has been questioned, and by the Edinburgh Review, with peculiar contempt; but the evidence is unquestionable, as furnished, first, by Sir William Boswell, English resident at the Hague, 1640; secondly, by Archbishop Bramhall to Primate Usher, 1646; thirdly, by the case of faithful Cummin, a Dominican monk, who was tried before the council in 1567; and, fourthly, by the case of Thomas Heth, a Jesuit, in the year 1568, as recorded in the registry of Rochester. See Foxes and Firebrands, p. 7, and p. 15, &c. The object of the Romanists, their avowed object was, to divide and distract the Church of England, which they felt to be the great bulwark of the Reformation, and which they therefore endeavored to overthrow by every means in their power. The Puritans derived more of their peculiarities from the Church of Rome, than they have ever been willing to acknowledge; first, from the active malice of the monkish pioneers of the Papacy in the days of Elizabeth; and again in the time of the grand rebellion—the destruction of the Church of England being in their mind equivalent to the undisputed dominion of Popery throughout the world. The Puritans meant not so; but they really promoted the Papist's object, by their passion, by their prejudice, and by their eager zeal, against much which was essentially good, and against much which they themselves acknowledged to be indifferent.

"Mr. Fuller (Church History, lib. ix. p. 178,) makes a remark, that the *liturgy* was *supported by its opposers;* in confirmation of which, he relates a pretty remarkable story,—'Some complained against the Liturgy to the Lord Burleigh, of whom he demanded, *whether they desired the taking away thereof?* They answered, *No;* but *only* the *amendment* of what was *offensive* therein. He required them to make a better, such as they would have *settled* in the stead thereof. Whereupon the *first classis* framed a new *one,* somewhat according to the *form of Geneva.* The *second disliking* it, *altered* it in *six hundred* particulars. The third quarrelled at these alterations, and resolved on a new model. The fourth classis dissented from the former. Thus, because they could not agree among themselves, that wise statesman put them off for the present, until they should present him a better pattern with a perfect consent.' 'The very form of their subscription to their holy discipline, confirms this account. As much haste as they were in to obtrude it upon the world, it plainly appears from thence, it was not fully agreed and settled among themselves. The form of their subscription was after this manner, (Neal's History, Appendix.) This discipline, we allow, as a godly discipline, and agreeable to the word of GOD, (*yet so as we may be first satisfied in the things here undernoted;*) and desire the same so acknowledged by us, to be furthered by all lawful means; that by public authority of the magistrate, and of our Church, it may be established.'" A very methodical proceeding; 'establish it first, then settle and adjust it.'—See Vindication of the Church of England against Neal, by Bishop Maddox, p. 283, &c. The truth is, they were too zealous as individuals and as parties in urging their own personal peculiarities, to come to any agreement. All their compilations were crude and ill digested, and they never obtained any influence, while we have the most perfect proof that prejudice, aided by profound ignorance, presided in all the objections to the Common Prayer, of which I will furnish two very remarkable examples, of which the evidence is incontrovertible.

"It was immediately after the happy restoration of King Charles II., when, together with the rights of the crown, and the English liberties, the Church and the Liturgy were also newly restored; that a noted ring-leader of schism, in the former times, was to be buried in one of the principal churches of London. The minister of the parish, being a wise and regular Conformist, and he was afterward an eminent bishop in our Church, well knew how averse the friends and relations of the deceased had always been to the Common Prayer, which, by hearing it so often called a low rudiment, a beggarly element, and carnal ordinance, they were brought to contemn to that degree, that they shunned all occasions of being acquainted with it. Wherefore, in order to the interment of their friend, in some sort to their satisfaction, yet so as not to betray his own trust, he used this honest method to undeceive them. Before the day appointed for the funeral, he was at the pains to learn the whole office of burial by heart. And then, the time being come, there being a great concourse of men of the same fanatical principles, when the company heard all delivered by him without book, with a free readiness, and profound gravity, and unaffected composure of voice, look and gestures, and a very powerful emphasis in every part, (as indeed his talent was excellent in that way,) they were strangely surprised and affected; professing they had never heard a more suitable exhortation, or a more edifying exercise, even from the very best and most precious man of their own persuasion. But they were afterward much more surprised and confounded, when the same person who had officiated, assured the principal men among them, that not one period of all he had spoken was his own, and convinced them by ocular demonstration, how all was taken, word for word, out of the very office ordained for that purpose, in the poor contemptible Book of Common Prayer. Whence he most reasonably inferred, how much their ill-grounded prejudice and mistaken zeal had deluded them, that they should admire the same discourse, when they thought it an unprepared, unpremeditated rapture, which they would have abominated, had they known it to be only a set form prescribed by authority."—See the Clergyman's Instructor, and the Bishop of Rochester's (Dr. Sprat) Discourse to his Clergy, 1695, p. 247. When Bishop Bull, then a young man, was minister of St. George's, near Bristol, "he was sent for to baptize the child of a dissenter in his parish, upon which occasion, he made use of the office of baptism as prescribed by the Church of England, which he had got entirely by heart, and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance; and notwithstanding that he used the sign of the cross, yet, they were so ignorant of the offices of the Church, that they did not thereby discover that it was the Common Prayer. *But after that* he had concluded that holy action, the father of the child returned him a great many thanks, intimating, at the same time, with how much greater edification they prayed who entirely depended upon the Spirit of GOD for his assistance in their *extempore* effusions, than those did who tied themselves up to premeditated forms; and that if he had not made the sign of the cross, that badge of Popery, as he called it, nobody could have formed the least objection against his excellent prayers. Upon which Mr. Bull, hoping to recover him from his ill-grounded prejudices, showed him the office of baptism in the Liturgy, wherein was contained every prayer which he had offered up to GOD on that occasion, which, with further arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish, and never more absented themselves from Mr. Bull's communion. From whence we may reasonably conclude, that as a mistaken zeal may throw contempt upon what justly deserves to be admired; so also that gravity, seriousness, and devotion in reading the prayers, are necessary to secure that respect to the Liturgy which its own excellency requireth from us."—See Nelson's Life of Bishop Bull, p. 39, &c.

INSTRUCTION OF SLAVES.

THE Barbadian contains an excellent extract from a sermon of the Venerable Archdeacon Parry, of Barbadoes, on the subject of St. Paul's epistle to Philemon, which it thus introduces to the reader:

"This Epistle, says the Archdeacon in his opening remarks, 'though called forth by a private matter, was, and still is, calculated to yield much general instruction at all times; nor to any persons, perhaps, has the instruction which it affords ever been more applicable than to ourselves,—to the inhabitants I mean of these Isles of the West,—under the peculiar circumstances of the times.'

Having explained the character of this most interesting and beautiful Epistle of the great Apostle, who under the influence of Divine Inspiration, exhorted Philemon, the acknowledged owner of the fugitive, and hitherto unprofitable slave, to receive the repentant deserter 'as a brother beloved,' our author proceeds to make the practical application of the subject to the now nearly approaching crisis of the West India Colonies. We select, as particularly interesting and valuable, the following passages:"

"St. Paul, in a sort of free imprisonment at Rome, that is, bound with a chain to a soldier who guarded him, though allowed to live in a hired house of his own, makes a convert of the slave, Onesimus: an apt picture, my brethren, of the position of Christianity once occupied in these colonies, though for a shorter period, perhaps, in this, than in others. Bear with me, I pray you, while I allude to a state of things, gone by, I trust, for ever, and which yourselves are, doubtless, among the most forward to deplore. For was not our religion formerly, so far at least as *the slaves* were concerned, though not altogether imprisoned, yet bound as it were with a chain, and placed under a guard? I speak not of the present time, in which, thank GOD, there are great facilities afforded to the preaching of the Gospel; nor yet of recent years, during which there has been a gradual yet rapid improvement; first one, and then another, and then numbers, ceasing to confine the truth within narrow limits, yea, many even promoting its diffusion. But formerly, excepting in some insulated instances, this was not the case. Religion, restricted in a manner from all free intercourse with the slaves, and carefully watched in all her proceedings with them, was compelled to instruct them at first, not even in our Churches, but as it were 'in a hired house of her own.' It was thus, not to mention the labors of other Christians, that even within the pale of the establishment, 'the conversion and religious instruction of the slaves' was begun. Happily the resemblance does not end here. The slaves *were* instructed: they became, like Onesimus, converts to the faith; and now, I conceive, there are comparatively few among them who have not been 'baptized unto CHRIST,' though doubtless numbers, yea more or less all of them, require further instruction.

When St. Paul had converted Onesimus, he sent him back to his owner, no longer as an unprofitable runaway, but as a useful servant. And so, I trust, it has been found here. Religion has not made the slave worse, but better; and perhaps in many an instance, like that of Onesimus, transformed an unprofitable into a useful character, and sent him back to his work, to do it faithfully as to the LORD, and not merely with eye-service as unto men; for reward hereafter, and not from fear of present punishment; from conscience, and not through coercion. Such, at least, are the genuine fruits of true religion; such were its effects upon Onesimus. If any one, my brethren, among you who are, as yet, in slavery, thinketh himself to be religious without giving these proofs of it; 'he deceiveth his own heart, that man's religion is vain.'

But Christianity, though plain-spoken to those who are in bondage, and enjoining upon them a faithful discharge of their humble duties, is not harsh and unfeeling toward them;—is not without compassion for their lot, or anxiety to improve it. In sending back Onesimus, the Apostle of the Gentiles writes with his own hand (a thing altogether unusual with him amid his manifold labors) expressly to ensure his favorable reception. He shows, indeed, the greatest respect for Philemon's feelings as a master, and the most scrupulous regard for his rights as a proprietor, undertaking himself to make compensation for any loss that he had sustained. At the same time, he evidently desired the freedom of Onesimus, and ventured to hint as much. And may we not be permitted to observe that Christianity has not, among us, rested at the conversion of slaves? that although their freedom is not an object which she *commands,* it is one which she *desires,* one too, for the safe enjoyment of which she *fits* her votaries; and while she respects all civil rights of property, and does not even denounce slavery as incompatible with religion, yet if the slave '*may* be free' without danger or injustice, she would 'use it rather,' especially between those who are both, the master and the slave, brethren in JESUS CHRIST. This I conceive to be the real spirit of our religion in regard to slavery;—a spirit of sound philanthropy, looking chiefly, though not exclusively, to the eternal welfare of mankind, and in all its proceedings controlled by a strict sense of justice. In such a spirit it is, that the extension of freedom to the slaves of these Islands is at length proposed to be accomplished. I do not indeed undertake to say, that the temper of St. Paul or his conciliatory language has all along been adopted in the discussion of this important question; that there has been on one side no misrepresentation, nor any unjustifiable vehemence on the other. Even the best of causes suffers from the advocacy of man. Justice degenerates into recrimination; and philanthropy is debased by human passions. The very word of GOD, that sword of the Spirit, bright from the armory of Heaven, is too soon soiled and tarnished, yea, and too often misdirected, in the hands of mortal men. Allowing, however, for these admixtures of human frailty and corruption, it is to the power of Christianity swaying the *hearts of many,* and influencing the *opinions of all,* that we are bound in justice to attribute the mighty work of conferring freedom on nearly eight hundred thousand of our fellow-creatures and brother Christians, in which our honored country, in conjunction with her colonies, is now engaged. It was Christian benevolence that prompted the undertaking; Christian justice that submitted to the costly sacrifice necessary for its due attainment; and a Christian confidence in the existence of the like good feelings among ourselves, that led to its adoption in a form bearing a remarkable similarity to that chosen by St. Paul in his letter to Philemon. 'Having confidence in thy obedience,' he says, 'I wrote unto thee, knowing that thou wilt also do more than I say.' With the like confidence has the nation, I will not say commanded, but entreated and called upon her colonies to co-operate in this good work: nor will she be disappointed. In this Island, at least, the proceedings already adopted have fully justified her reliance on your willingness to concur in a just and reasonable plan of emancipation; yea, and shown that you are ready to do even more than she has said. May this revival of harmony prove the beginning of future good-will and abundant prosperity; that 'joy and gladness may be found among you, thanksgiving and the voice of melody!'

But I restrain myself. My subject has naturally and necessarily led me on to the very confines of politics; from which I gladly recede, and invite you to return with me, within the hallowed precincts of religion. For in this great measure it is not only the *temporal* interest either of yourselves or your slaves, that presses for consideration. It was chiefly as a brother in CHRIST, as one of the great Christian family, that St. Paul entreated Philemon to receive Onesimus. The removal of slavery will doubtless facilitate this great object. Many difficulties which had place before, and many dangers which were supposed to exist, will now cease to be, or to be thought of. It will be our obvious interest, as it is our serious duty, to instruct our 'brethren of low degree' in that heavenly wisdom, which shall teach them contentment in their station and fidelity in their duties; which shall make them industrious, honest, humble; obedient to the laws, submissive to the magistrates, and loyal to their king. If Onesimus was made *free,* yet assuredly he was not made *idle.* For, in that case, he would have forfeited the character which he had gained with St. Paul, of being a 'profitable' member of society; he would have lost the good effects produced upon him by religion; and would practically have denied the faith. And no less certainly would the Christain faith be practically denied by any who are now in slavery, should they, on becoming free, become also 'unprofitable' in that state of life, in which it hath pleased GOD, in his good providence, to place them. If any so abuse his freedom by an idle, disorderly, discontented life, let him not dishonor his religion also and the name of the blessed Saviour by continuing to call himself a Christian. No, my brethren; such are *not* the fruits of our holy faith. It urges men, on the contrary, to whatever is just and honest, whatever is lovely and of good report, and insists especially upon contentment and industry in our several callings as indispensable parts of a Christian's duty.

In all your changes then take RELIGION along with you. Let not her spirit be absent from your counsels, nor her ministrations from among your people: but amid your other arrangements, (if I may be allowed so to apply the Apostle's words,) 'prepare for her also a lodging,' if need be, around which she may diffuse virtue and peace, with all the well-ordered habits of Christian civilization. I say, 'if need be;' for notwithstanding the liberal provision already made for the public maintenance of religion among us on the Sabbath-day, and in some considerable measure also, though chiefly from extraneous sources, for instruction in it during the week, it is possible, that, for this latter purpose more especially, additional means may be rendered necessary by the approaching changes; if at least, amid the machinery of these changes, the mainspring of the whole, the heart of man, is not to be left to the sole care of strangers unacquainted with the rest of the machinery, or, which were still worse, left to itself, so as to become either stiff from ignorance, or corroded with evil passions. Should such further provision be requir-

ed, doubtless there will be many hearts and hands ready to contribute to so holy a work; nor *least* of all, I feel assured, so far as their ability may extend, among those whom it *most* concerns. To assist to instruct in the way of righteousness and life our less favored and more ignorant brethren, is surely a work of Christian love, and on that account sufficiently interesting to Christian minds, independently of all temporal ties, or reasons to the like effect, however cogent, which may be derived from worldly expediency."

THEOLOGICAL SEMINARY.

FROM PROCEEDINGS OF THE BOARD OF TRUSTEES.

New-York, June 24th, 1834.

RIGHT REV. AND DEAR SIR,—To you as head of the Faculty of the Theological Seminary, and through you to the Board of Trustees, I beg leave respectfully to submit the following statement:—

Pursuant to the request of the Standing Committee of the Board, at the commencement of the term which is just expiring, I began to give instruction to the Senior and Middle Classes in the department of Ecclesiastical History. The Text Book has been Murdock's translation of Mosheim's work, and the plan pursued has been a mixed one, embracing instruction by *lecture*, together with what is usually termed *recitations*. The lectures afforded ample room for references to various authors, with the introduction of extracts read at the time of lecturing from the authors themselves; and such reflections upon facts were introduced, as it was hoped would lead the minds of the Students to dwell upon the *philosophy* of History. For the most part the Classes took notes. At the recitations the young gentlemen were questioned upon the substance of the previous lecture, and were also examined upon the Text Book. The Middle Class has been carried up to the dawn of the Reformation. The Senior Class in addition to attendance upon the lectures and recitations which embrace that portion of Church History, has been instructed also in the period from the Reformation onward. Throughout my course with both the Classes, it has been a prominent object with me, whenever occasion offered, to fix the minds of the young gentlemen upon the differences between the Church of Rome and ourselves. The conflicting decisions made by different pontiffs or different councils on the same question: the origin of many of the corrupt opinions now advocated by the Romish Church, and traced to their true causes in history; the perpetually recurring testimony of facts to contradict the claim of papal infallibility, have all been distinctly presented as we proceeded. I cannot however particularize here, and will therefore merely add, that the whole system of monachism from its origin to the present day, has been investigated, and its bearing upon the spread of papal domination has been clearly traced. The early government of the Church has also been attended to with care, and Episcopacy, considered as a *historical fact*, (for my department embraced no other view of it,) has been I trust fixed in the minds of the young gentlemen, by the labor which their own research cost them. They made for themselves translations from the passages in early writers to which I had previously referred them, and at the lecture read a passage as translated by them, when I directed, while some of the rest of the Class overlooked the original. On this point, their learning it is hoped is not obtained at second hand.

The time allotted us was too small; we hap however all that could be spared from the other Professors, who have in this and every other particular always manifested an anxious desire to accommodate us.

Each Class had one recitation per week. You will at once perceive, Sir, that under such circumstances, but little more could be done than to seize the prominent points, and trace the great landmarks of Ecclesiastical History. As circumstances of a domestic nature with which you are acquainted, compel me to be absent from the examination, and therefore prevent the young gentlemen from exhibiting to the Trustees their attainments, I must be permitted to add that with both the Classes in general, I have reason to be satisfied. All have not been equally attentive, but I trust that all have learned something. Many I am sure have done all that I could reasonably expect of them, while their conduct toward me has uniformly been such as to render my intercourse with them a source of pleasure to me. In teaching History, experience alone confers the important art of judicious condensation; I will therefore venture to hope that the practice of the past may in some degree supply those deficiencies which no one feels more sensibly than I do, and that the instructions of the next year will be more profitable to the Students than have been those of the term which is just closing.

Very affectionately and respectfully, dear Sir,
Your friend and servant,
FRANCIS L. HAWKS.

To the Right Rev. B. T. Onderdonk.

THE undersigned, in consequence of an appointment made by the Standing Committee of the Theological Seminary on the 4th of March, 1834, having had a temporary charge of the Department of Pastoral Theology and Pulpit Eloquence in that Institution, respectfully reports,—

That he entered upon the duties assigned to him the 17th of March, by the delivery of an Introductory Lecture to the Students. Since which time until the 16th of the present month, (with the exception of the recess granted by the Faculty to the Students,) he has met the Junior and Middle Classes every Monday morning at the Seminary, and the Senior Class on the afternoon of the same day at St. John's Chapel. In the morning meetings the Service of the Church has been performed by two of the Students; one from the Junior and another from the Middle Class, and three sermons have been read by members of those Classes in alphabetical rotation. In the afternoon exercises, the service and two sermons have been read by the Senior Class. By this arrangement, the only one which it was found convenient to enter into consistently with other engagements, 24 individuals of the Junior and Middle Classes have taken part in reading the service, and 36 sermons have been read. The Senior Class in addition have delivered 24 discourses, and each member has read the service twice. Discourses have also been submitted for examination and criticism. "Claude's Essay on the Composition of a Sermon" has been used as a Text Book, and with reference to his system of Rules, the Students have been in some degree exercised in the analysis and divisions of texts and the preparing of schemes or outlines of sermons. In consequence of the advanced stage of the Seminary year when the duties of the department were assigned, and also of the wishes expressed by the Students, it was deemed expedient to confine their attention chiefly to the practical exercises in this branch. In *that* of Pastoral Theology, the undersigned was obliged to content himself with recommending some approved works to the attentive and devout examination of the Students.

June 17. HENRY ANTHON.

COMMUNICATIONS.

For the Churchman.

THE GRACE OF ASSURANCE.

MANY Christians, sincerely striving after holiness, go on their way, not rejoicing, but mourning the absence of heavenly light and peace. Many others, of undoubted piety, considering a clear assurance of their acceptance with GOD as a privilege reserved for those only who make the most exalted attainments in piety, rest satisfied with what is too often but a meagre hope,—that were the summons of death to come all would be well. But is *such a hope* all that GOD will vouchsafe for their comfort here? Is that to which the Christian attaches the most importance, his relation toward GOD, to remain the most doubtful and uncertain? Does not religion thus become rather a source of anxious care, than of peaceful comfort?

And it may be further asked, Is the difference between the children of light and those of darkness so slight, that the former must rest in uncertainty as to their true character? Is the language of the Bible so vague and indefinite as to leave the traits of the two classes uncertain? The proper replies to these questions will all lead to the same result, that a true Christian may reasonably expect a clear assurance of his salvation; this being understood to mean a conviction of present acceptance with GOD: for however comfortable and scriptural may be the belief that our salvation is finally secured, that is foreign to the present subject.

But we are not left to the inferences of our own minds on this point. Scripture justifies the expectation of a rational evangelical assurance. "We do *know* that we know him, if we keep his commandments." 1 *John* ii. 3. "Whoso keepeth his word, in him verily is the love of GOD perfected; hereby *know* we that we are in him." *Ib.* ii. 5. "We *know* that we have passed from death unto life, because we love the brethren." *Ib.* iii. 14. "We *know* that we are of the truth." *Ib.* iii. 19. "Hereby *know* we that we dwell in him, and he in us, because he hath given us of his Spirit." *Ib.* iv. 13. "We *know* that we are of GOD." *Ib.* v. 19. "For we *know* that if our earthly house of this tabernacle were dissolved, we have a building of GOD, a house not made with hands, eternal in the heavens." 2 *Cor.* v. 1. "I *know* that my Redeemer liveth;........and in my flesh shall I see GOD." *Job* xix. 25, 26. The grace of assurance is plainly taught in these and numerous other passages, and also the means by which that assurance is to be obtained, viz. a comparison of the affections and life with the law of GOD. But it ought to be remembered that it is an *habitual* not *perfect* conformity to that law which is required. The latter is impossible, though it ought to be the sole aim of the Christian. The former is indispensable to Christian character. He who habitually offends in one point, is guilty of all, and gives the plainest possible proof that his heart is not right with GOD; that GOD is not in all his thoughts. Such an investigation must, however, be directed by GOD's Holy Spirit, or else result in self-deceit; and the state of self-delusion is far more dangerous than that of open rebellion. In the Christian life, from first to last, the influences of the Spirit are absolutely necessary. Destitute of these, Christianity is a mere name. The will and understanding, both entirely depraved, must both be renovated by the Spirit, must act continually under his guidance, in order in any way effectually to be devoted to his service. In this most important inquiry, therefore, into the state of his soul, let the Christian humbly and devoutly seek the guidance of the Omniscient.

But it may be asked, Is this the only way of knowing ourselves to be Christians? Does not GOD grant any immediate conviction of such a change? He does. "The Spirit itself beareth witness with our spirit, that we are the children of GOD." *Rom.* viii. 16. This passage, like every other in the Bible, may be explained away; but its fair meaning is, that the HOLY SPIRIT infuses into the mind of a believing Christian a direct conviction of his regeneration. This interpretation is confirmed by the following texts: "Who hath also sealed us, and *given us the earnest of the Spirit in our hearts.*" 2 *Cor.* i. 22. "GOD, who hath given *us the earnest of the Spirit.*" *Ib.* v. 5. "Ye were sealed with that *Holy Spirit of promise*, which is the *earnest of our inheritance.*" *Eph.* i. 13, 14. Such was the assurance of the early Christians, given to them by that GOD who is the same to-day, yesterday, and for ever; by that Father of lights from whom cometh down every good and perfect gift,—with whom is no variableness, neither shadow of turning. And will not the comforts of his grace, so abundantly extended to those of apostolic times, be communicated to all those who now walk as becometh them that are redeemed of the LORD?

Yet it is not meant that the HOLY GHOST can ever be the author of such a conviction on the minds of any not submitting themselves to his influences. That a man believes himself to be a Christian, does not prove that he is such; this persuasion *may* be the offspring of his own imagination, or even of the influence of Satan. What is here asserted, and what the authority of Scripture is brought to prove, is, that a Christian may and ought to desire and expect a clear and full assurance of his acceptance with GOD; that this assurance must arise, first, from a prayerful consideration of his heart and life, and a comparison of them with the law of GOD; their conformity to which law must be habitual and universal, though it may not be perfect;—and, secondly, from an inward conviction, produced in his mind by the HOLY SPIRIT, that he is a new creature in CHRIST JESUS.

It is often urged against this view, that such an assurance produces presumption and even carelessness in those by whom it is entertained. But this objection is without weight here, whatever it may have against the belief of personal election to eternal happiness. It cannot be granted that the assurance of the *present* favor of GOD is productive of any thing more than that scriptural confidence and comfort, without which, "we are of all men most miserable."

On the contrary, experience shows that such an assurance is generally productive of the greatest zeal and decision. So long as I am in doubt, as to my real character; so long as I *know* not to which of the two great parties I belong, the uncertainty of my mind will influence my conduct. But when I "*know* that I have passed from death unto life;" when the clear light of GOD's Spirit has dissipated the mists which darkened my vision, and "I read my title clear to mansions in the skies;" then I look upon the world and all its concerns as rapidly passing away from me, as things of a moment, which, in comparison with those of eternity, are nothing; then I regard myself as indeed a pilgrim and sojourner here, anxiously pressing forward to my everlasting home in the heavens.

"How happy every child of grace
That knows his sins forgiven;
'This earth,' he cries, 'is not my place,
I seek a home in heaven.'"

J. B. K.

For the Churchman.

THE writer of the subjoined letter will please accept the sincere thanks of the Agent of the Protestant Episcopal Press for his valuable suggestion in reference to the introduction of brief explanations of the holy days, or fasts and festivals of the Church, into the Churchman's Almanac for the year 1835.

That work being nearly out of the press, it is therefore not now in the power of its Editor to adopt the suggestion; but if the patronage extended to the Almanac should be sufficient to warrant a continuance of its publication, for future years, a proper use will no doubt be made of it by the Rev. gentleman who has kindly made himself responsible for its editorial department.

This letter is sent to you, Mr. Editor, for publication in the Churchman, because it is a most interesting narrative of the process by which a gentleman of candor and intelligence has been led to connect himself with our truly apostolic branch of the Church of CHRIST. In how many instances has a *very slight* acquaintance, in the first place, with the Church, or something connected with it, aroused a spirit of inquiry, which has resulted in the entire conviction of the individual, and his consequent adherence, with unflinching firmness, to a branch of the Church, of which, but little while before, he was totally ignorant? How invariably does it happen, Mr. Editor, that a candid and honest inquiry into the claims of the Episcopal Church to preference, results in the fullest recognition of those claims! Well it would be for the interest of true religion, if in these days of wide departure from the "good old paths"—when our land is well nigh overspread by heresy and schism in every possible shape and form—when those denominations which but a few years ago gloried in their orthodoxy, are now running with almost the fleetness of the wind, into the adoption of doctrines subversive of the very foundations of the Christian religion. I read, Mr. Editor, in the last number of the Churchman, with feelings of deepest pain, the list of "errors," against which a *minority* of the General Assembly of the Presbyterian Church had remonstrated. Is it indeed true that the *Presbyterian Church as a body* is fast verging to absolute Socinianism? Of this none can doubt who will read the list of "errors" above referred to. How happy, how inexpressibly happy should every Churchman be, that he is sheltered in that Church which, having a ministry of divine authority—an invaluable formula of public worship, in which are embodied all the fundamental doctrines of the Gospel, has in itself the elements of her own perpetuity. "I will be with thee to the end of the world," is the promise of her divine Head and Lawgiver, and by these means will that promise be most effectually and abundantly fulfilled.

F. S.

"Allow me to suggest what I think will be an improvement, and of great use to such as know but little about the Church, and are desirous of information. Let it contain a brief explanation of the holy days, or fasts and festivals of the Church. To a Churchman this may be unimportant, but to those who have recently conformed, and to such as are strangers to the doctrines and discipline of the Church into whose hands this periodical may fall, and there are thousands of such, it will be of vast importance. I speak from experience. When a child I was, through the providence of GOD, deprived of the society and counsel of my parents, and at the age of six years was for a few weeks placed in the family, and under the care of a pious Episcopal relative, who was pleased to carry me to church to be baptized. The solemn and religious rite was performed by the Right Rev. Bishop Griswold, then a clergyman, officiating in his native town in Connecticut. Although a mere child, I shall never forget the solemn, and to me interesting transaction. The impression it made on my mind induced me in after life to examine the nature and principles of the Episcopal Church, and cordially and I trust heartily embrace her Communion. It was my lot to be cast among Dissenters, and from the time of my baptism, until I was twenty-one years of age, I never had an opportunity of attending Church. At the age of 12 years I had acquired a few shillings in money, and having heard of the Churchman's Prayer-book, I resolved to purchase it. My little capital, to me so precious, amounted to a sum just large enough to enable me to purchase the cheapest copy of the Book of Common Prayer, and I gladly expended my all in the purchase of it. My attachment to the Prayer-book was ardent and increasing. I was considered in the family with whom I lived as a strange sort of a boy, too obstinate even to learn the good old Westminster Catechism, as was then the practice in common schools in that part of Connecticut where I lived; indeed on one occasion I declined the task, and was called upon before the school to give my instructer a reason for not reciting it. I mustered all the courage I could, and told him it was not the Catechism of the Episcopal Church, and I chose not to join in the recitation of it. I had committed to memory the Catechism of the Church, and would, when required, recite it to him. He, with some little feeling as I thought, asked me what I knew about the Episcopal Church. I replied bysaying, "Very little—but that little I will make known to you if you will allow me to bring my Prayer-book to school." He made no answer, and thus the matter for the time subsided. The catechetical recitations were on Saturday. The day before the next recitation my teacher told me very pleasantly I might bring my Prayer-book to school; I did so, and until the close of the school I regularly recited from it. I can call to mind no circumstance calculated to influence me in favor of the Church, or to excite in any way my attention to the Church, excepting my baptism. I was often led to reflect upon it. I remembered the ceremony. When I saw baptism administered by non-episcopalians, I marked the difference; I remembered too the sign of the cross. These impressions were cherished and strengthened in childhood, and by the grace of GOD I now live in the full enjoyment of Episcopal ministrations and ordinances. My children, who will soon occupy my place, have all been dedicated to GOD in holy baptism; and are, I trust, through the ordinances of the Church, growing in grace, and in the knowledge of our Lord and Saviour JESUS CHRIST, thereby fitting for that spiritual building not made with hands, eternal in the heavens.

I am respectfully yours, &c.,

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For the Churchman.

PERMIT me to communicate through your columns a brief account of the interesting solemnities that attended the dedication of Zion Church in this town, on the 13th ult.

The consecration service was performed by our venerable and beloved Bishop Griswold, assisted by the Rev. Dr. Milnor, of your city. The presence of these fathers in Israel was not the least interesting circumstance of a day long to be held in delightful remembrance. Morning service was performed by the Rev. S. Wheaton, of Trinity Church, in this place, assisted by the Rev. Mr. Hathaway, of Warren. The sermon, by the Bishop, was marked by the apostolic simplicity and Christian charity which are known to characterize this pastor of CHRIST's flock. In the afternoon the Rev. John West was instituted Rector of the Church, according to the ritual of the Protestant Episcopal Church. The institution sermon was preached by Dr. Milnor, in which the congregation were taught to sympathize with their pastor, and to look to the great Head of the Church for a blessing upon his labors; and the pastor reminded of the magnitude of his office. The preacher set forth, with all the force and freshness of experience, the duties, difficulties, and encouragements; together with the glorious reward of the faithful minister of JESUS CHRIST. Baptism was administered by the Rector to several persons, and confirmation by the Bishop to a considerable number of adults. The communion was afterward administered to a large number of Christians from various parts of the State. In the evening, after service by the Rev. Dr. Crocker, of St. John's Church, Providence, an impressive sermon was preached by the Rev. J. A. Clark, of Grace Church, Providence, on the propriety and benefits of the rite of confirmation. An excellent choir of singers, accompanied by a new organ, added a fine effect to the exercises. Most of the clergy of the State were present, and the house was crowded on each occasion by a dense mass of people. This is the first consecration service ever celebrated in this place, and the house is the second that has been built within a century. The building is of the Grecian Doric architecture; in size about 63 by 90 feet, and finished in a style of simple elegance that is unusually striking and gratifying to the eye. Since the consecration, we learn, a large proportion of the pews have been disposed of, and the prospects of the parish are highly encouraging.

R.

Newport, July 3d, 1834.

ADDRESS

Delivered at the laying of the Corner-stone of St. Paul's Church, Tompkinsville, (Quarantine,) Staten Island, Thursday, July 3, 1834, *by the Rev. F. H. Cuming, A. M.*

[THE following address, prepared in a very few hours on the same day on which it was delivered, is published, that it may be known *what was then said*, and that the author may not have attributed to him remarks which he did not make. With the exception of the correction of a chronological error, in reference to Bishop Moore, and the insertion of a passage of Scripture, it is published as it was delivered.]

It is one of the characteristics of true Christian faith, that it prevents him who possesses it from being influenced by any thing like impatience. Anxious indeed, he may be, pray most fervently he will, that all the objects which in his honest judgment are important, may, and that speedily too, be accomplished. But he pretends not to know the times and seasons when it is most fit they should be brought to pass. He desires not to be in advance of Providence. He wishes not the ALMIGHTY to change his purposes, or to depart from his own regular plan, merely to accommodate him. He tarries the LORD's leisure, and abides patiently upon him. He commits his way unto the LORD, and is content it should be brought to pass just when and how to infinite wisdom shall seem best. And how often, though deferred beyond the period in which he had looked for his wishes to be gratified, does the day promising fully to realize all his expectations, dawn upon him so unexpectedly, that he forgets all past disappointments, and is led to adore GOD for withholding the anticipated success till the subsequent auspicious time, and for not sooner answering his prayers.

Such, I trust, are the feelings with which some of you, my friends, are this day exercised. There are, I know, those among you, who, fourteen years since, in consequence of the liberal views of one then occupying a most prominent place in the councils of our State, and the affections of his countrymen, and of the improvements he was ever projecting at this beautiful spot, were induced to hope you would soon behold among the many objects of interest constantly rising up all over the shores and hills which bound this noble, I had almost said unrivalled bay, a Temple, in which you might assemble to pour forth in such strains as your fathers were wont to use, your thanksgivings to that Almighty Being who holdeth the waters in the hollow of his hand, who taketh up the isles as a very little thing, who weigheth the mountains in scales, and who giveth you liberally all things to enjoy. There were those then, some of whom are now within my hearing, who realized their dependence upon this omnipotent power, and their obligations publicly to worship and bow down and kneel before him, and whose hearts the love of GOD so much influenced, that they longed, like David, to behold a place where his honor might dwell, a habitation erected for the mighty GOD of Jacob, to which they might at all times repair, and, according to their own hallowed form of sound words, bow themselves before the Most High GOD. True, indeed, they were not destitute of the ministrations of the Gospel; there had been long before that time, a man of GOD in the land, who ever despised distances and difficulties of all kinds when his people requested his services.* From house to house he would go, all over the island, spreading before you the unsearchable riches of CHRIST, proclaiming the notes of warning, lifting up the ensign of the cross, and pointing you to your strong-hold, CHRIST JESUS, that only foundation on which a sinner can with safety build his hope of heaven. In your hearts he yet is, and I trust will be till your hearts shall cease to beat, most affectionately remembered as the faithful and fearless pastor, the steadfast friend, and the able counsellor.

And when, in the providence of GOD, he was called to the apostleship, and went from you that he might preside over the Church, set in order the things that were wanting, and ordain elders in a distant diocese, you were not left comfortless. You had, in the son of that Right Rev. Father, one who, I doubt not, cares not less for your souls than he did, and who is, we cannot but believe, emulous to tread in the steps of him whom he succeeded. He yet lives among you, bearing testimony not only from his pulpits on each Lord's day, but, I may say, almost daily, from house to house, that his heart's desire and prayer to GOD for the people, is that they may be saved. Long may he remain in that part of the vineyard which his LORD has assigned him, the minister of good, the channel of unnumbered blessings to parents and children: and when old age shall overtake him, and he can no more go in and out among his people as aforetime, may he enjoy the comforting assurance, that his labor has not been in vain in the LORD, but that multitudes have, by his instrumentality, been born into the kingdom of GOD. But though enjoying the privilege of the occasional ministrations of these servants of the sanctuary, the people living on this part of the island could not but perceive, what, indeed, must be self-evident to all, that a sanctuary was needed more contiguous to their own abodes. Many of them had not the conveniences by which to be transported to the parish church or its chapel. Their little ones could not be carried up thither, they could not be left alone at home. Beside, the population was increasing, and bid fair to be the most dense of that of any settlement on the island. It was natural then, it was proper, it was commendable in them, that they should endeavor to have a house of prayer of their own that would better accommodate them. And when they saw the efforts of him after whom your village is named,† directed to this object, and by his representations, the legislature of the State, and the corporation of that church,‡ whose spire in simple beauty can be seen across the expanse of waters which wash these shores, offering their assistance to enable them to carry the good design into effect, it may readily be supposed their hearts began to leap for joy at the prospect of their success. But the set time to favor them had not come. It was the LORD's will they should not yet succeed. Year after year passed away, till fourteen had gone; and though we will not believe they fretted against the LORD, or were in despair, yet, when they beheld their children growing up around them, with no sanctuary of their own near at hand to which they could take them each Lord's day, and many of the people who settled among them going no where on that sacred day, because there was no Episcopal church accessible to them; and many of those who once belonged to the same household of faith as themselves, uniting themselves from necessity elsewhere; and their fellow-creatures coming from foreign countries landed here, either to recover from sickness, or have their bones laid in their soil with no minister of their own *resident* among them to perform the necessary offices, might it not have been excused in them had they become perplexed, cast down, and sick by reason of hope deferred? But the day of gloominess, I trust, has now entirely passed away. Though little as a flock among the thousands of Judah, a watchful eye has been kept upon you. In the services this day performed, you *are* warranted reasonably, confidently, strongly to trust a Church of the living GOD, a Church of your own, will now arise to adorn these green and sea-girt hills,—to add to the enchanting view which already unfolds itself wherever the eye can be directed,—to cheer the mariner and the emigrant as they are approaching the "haven where they would be,"—and to prove to yourselves, your children, and to generations yet unborn, the house of GOD, the gate to heaven.

And when you remember, that though you were disappointed in not beholding the object of your wishes sooner accomplished, you were enabled subsequently to organize as an independent congregation,§ and were thereby more likely to enjoy the constant services of the Church, and to have your own pastor as your neighbor, resident among you, always at hand to counsel, instruct and serve you, you will, I doubt not, see in the delay which you have experienced, the evidence both of the wisdom and goodness of GOD. From this circumstance take fresh encouragement to hold yourselves fast by GOD, and to abide patiently upon him.

When, just about a year since, he who now addresses you, visited you, a perfect stranger, not having even a line of introduction to any of you, and he proffered you his services for a single afternoon on the Lord's day, he did not, you did not, look for the results which since have followed, so soon to take place.‖ Let the recollection stimulate you to persevere in the good work to which you have now so zealously put your hands, and to a humble, but most confiding dependence upon Him whose everlasting arms will be underneath all those who by faith will cast themselves upon him. Faint not, despond not, should any untoward circumstances occur. Friends will be raised up where you may least expect them; succor *will* come, so long as you make the GOD of Jacob your stay.

In the erection of this church, you are engaged in building walls of defence for the truth as it in JESUS, against the attacks of unbelief, the system which wrests from man the only prop which can support him in trouble, in sorrow, in death. And it cannot be, that he will allow even the gates of hell to prevail against you. In the erection of this church, you are preparing a place in which the faith once delivered to the saints is here to be perpetuated. Here, in the animating, spiritual devotions which our Church furnishes for her members, your children may be expected to engage, long after you will have been gathered unto your fathers; devotions, in the performance of which there will be beautifully exhibited a compliance with apostolic direction, all appearing thus to "be of the same mind—all speaking the same words"—all continuing in the very doctrine, fellowship, breaking of bread, and prayers which unite them in one communion with martyrs and departed saints, and the apostles themselves, to Him who is Head over all things to his Church.

Here, in the ministrations of him who will conduct your religious services, standing up in GOD's name to instruct and bless your, you will recognise that wonderful providence of ALMIGHTY GOD, which has preserved to you a ministry deriving from CHRIST himself, through the apostles and their successors, the commission in virtue of which he officiates in holy things: and while you think of your peculiar privileges, you will bless the LORD that you can entertain *no doubt* of your Church being indeed founded on the prophets and apostles, JESUS CHRIST himself being the chief corner-stone. In the erection of this church, you are preparing a place where, from sabbath to sabbath, and from one new moon to another, may in some way or other be commemorated that sacrifice, only in virtue of which the conscience-stung offender can venture to approach a throne of grace, supplicating for pardon, peace, and acceptance. It cannot be, then, that He who gave himself a ransom for all, who humbled himself to be formed in fashion as a man, and became obedient unto death, even the death of the cross, will forsake you. The corner-stone laid in faith, in dependence upon, and in prayer for the aid of the HOLY GHOST, and in the true spirit of those jealous after a godly sort, for the honor of their GOD and Saviour, you will be permitted in GOD's own good time to see the top stone brought forth, yourselves, shouting, Grace, grace unto it.

But I should be wanting in my duty, did I not remind you, none must take any thing of merit to himself, either for the time or substance he may give to this work. GOD demands of *all*, all that they can do to help it forward. GOD's glory may, indeed, thus be furthered, may be shown forth to men; but heaven and earth are already full of his glory. Heaven, nor the heaven of heavens, can contain him. "He is not worshipped with men's hands, as though he *needed* any thing." The benefit is all your own. O act not then so as to lose it. While the walls of the material temple are rising before you, see that yourselves are built up in your souls on the sure foundation already laid in Zion. Behold, says the prophet, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation. CHRIST JESUS is a corner-stone. A corner-stone is designed to unite the two sides or walls of a building. So let it be with your religion; let it consist of two equal sides, precept and example, faith and works, doctrine and practice, all derived from, built upon and centering in CHRIST JESUS. Any other system, however perfectly we may understand it, or zealously and indefatigably endeavor to extend it, will profit us nothing for eternity. By its magnitude and numerous decorations it may for a while attract attention, but in the hour of our sorest need it will vanish, like the baseless fabric of a vision, leaving not a wreck behind. Other foundation, on which to erect a house, whence spiritual sacrifices, holy and acceptable to GOD may be offered, can no man lay than is laid. To that tried and precious corner-stone the material temple is designed to lead you. The HOLY SPIRIT will dwell within it, clothing with energy divine the words of its authorized servants,—making all the sacraments and offices performed by them, the means of grace to the souls of the conscientious worshippers in it, sanctifying you in your hearts, and so purifying your devotions, that they will go up as memorials before GOD.

See, then, brethren, that you do rightly, savingly build upon that sure foundation. The world may solicit you to build your hopes upon it, upon its pleasures, honors, wealth: but will it answer to obey it? Ask those who have tried it. Take all it can give, and spread them before the eye of the dying sinner, and will they comfort, cheer, support him? Pomps and vanities of the world spread out before him whose feet are even now pressing on eternity's verge,—pomps and vanities of the world spread out before him whose eye even now rests upon the tribunal of GOD! Brethren, believe it, no more will they avail to comfort, support and cheer you then, than will hay, wood and stubble endure when the elements shall melt with fervent heat, the sun become black as sackcloth of hair, and the fires of the last day spread from pole to pole. Make then, O I beseech you, make JESUS CHRIST the corner-stone of your obedience, your faith, your morality. Look continually to him, lean ever upon him, praying ever to the DIVINE SPIRIT, that you may, as living stones, grow up a holy temple unto the LORD. Thus live, thus pray,—and when the rain descends, and the floods come, and the winds blow, and beat upon your house it will not fall: founded upon a rock, the rock of ages, it will remain when your temple will have crumbled into dust, when even the universe itself shall be no more,—Ye will be GOD's building, and a house not made with hands eternal in the heavens will be yours.

* The present Bishop of Virginia, the Right Rev. R. C. Moore, D. D.

† The Hon. Daniel D. Tompkins, formerly Governor of the State of New-York.

‡ Both the legislature of the State, and the corporation of Trinity, many years since made appropriations for this purpose, but a sufficient amount could not be obtained at that time from other sources to justify the commencement of the building.

§ It was at first designed to have only a chapel at the Quarantine.

‖ There was an error in the notice in last week's Churchman, respecting this parish. It was *organized* by the Rev. Mr. Haskell, about two years since, but never had had a pastor until placed under the care of the author of this address: he, in consequence of his connexion with the Grneral Protestant Episcopal Sunday School Uniou, resigned the charge of it about three months since.

THE CHURCHMAN.

SATURDAY, JULY 19, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

FLOYD SMITH,
Agent P. E. Press, No. 46 *Lumber-street, New-York.*

ASSURANCE.—The article on this subject which will be found in a preceding column, is written in such a strain of sober and earnest piety that we have thought the reader would be edified by its perusal, although it contains some positions, the correctness of which we cannot allow. The doctrine is one that has found warm advocates among divines of the Calvinistic and Arminian School, but is understood by both with some shades of difference and defended on different grounds. The Calvinist refers salvation to the decree of GOD irrespective of human volition. The manifestation, therefore, of the gracious purpose of GOD toward an individual is to him an assurance of salvation. The gift of faith, he regards as the manifestation or development of the divine decree, and hence the genuineness of faith and the certainty of final salvation are, in a manner, convertible terms, and the proofs of both are identical. All Calvinists do not teach assurance. They may consistently believe that the reality of faith is a point of which an individual can never be certain. Some who teach it in words, explain it to be an inference drawn from the conformity of the heart and life with the law of GOD; others refer it to an immediate suggestion or testimony of the SPIRIT, while others make it an element, or at least an inseparable adjunct of faith,—giving to faith such a meaning as to comprise in it an assurance of salvation.

The Arminians believe that the decrees of GOD are grounded on foreknowledge, and that the salvation of an individual is suspended on his willingness to co-operate with the HOLY SPIRIT. They admit that the dispositions which precede and accompany faith are the work of the SPIRIT, but faith itself they regard as the act of the mind. Conscious that the act which the soul puts forth to-day it may rescind or withhold to-morrow; that the grace which has been once accepted may be again rejected; they are apt to forget that the purpose of GOD "nevertheless standeth firm:" and hence some of them have been led very needlessly to reject the doctrine of Assurance. Others again have been led from the same premises to infer that there can be no other assurance of salvation than what we gain from a knowledge of the present state of the heart. A man, they say, may be in a state of grace to-day and in a state of perdition to-morrow. He may have long walked in the way of Truth, but what evidence has he that he will continue in it? Hence the favorite distinction among a certain class of Arminians between *present* salvation and *final* salvation. And hence the same class define Assurance to be as our correspondent has expressed it, "a conviction of *present* acceptance with GOD." We cannot allow this inference, and it is proper to remark that the distinction which is based upon it has prevailed chiefly among late writers. Arminius himself and his early followers believed in the perseverance of the saints. On what grounds *they* reconciled this doctrine with the rejection of that of arbitrary decrees we are not accurately informed, and would thank some correspondent for an explanation. But evidently the certainty of perseverance, however maintained, nullifies the distinction between *present* and *final* salvation. This distinction, indeed, if it did not originate with Wesley is at least chiefly current among his followers, and is one which they have been very naturally led to adopt. They have been warm advocates for the notion of *immediate* impulses and suggestions of the SPIRIT. On this ground, we believe, they have rested the doctrine of Assurance, regarding it as the result of an *immediate* testimony of the HOLY SPIRIT to the heart. And holding this doctrine in connexion with a decided Arminianism, they have been naturally led to take Assurance in the restricted sense of a conviction of present acceptance.

We may now state the particulars in which we agree with our correspondent or differ from him.

We agree with him, 1. in advocating the doctrine of Assurance; and, 2. in the opinion that "the means by which that assurance is to be obtained is a comparison of the affections and life with the law of GOD."

We differ from him, 1. ascribing assurance to an *immediate* and distinguishable suggestion of the HOLY SPIRIT to the heart; and, 2. in restricting Assurance to the conviction of *present* salvation.

In regard to the first point of difference our correspondent is uncandid in intimating that the natural force of the words [Rom. viii. 16] is explained away by his opponents, with any thing of artifice or constraint. A reference to the most judicious commentators, or to the Commentary of D'Oyly & Mant alone would have convinced him that the expression is one which he should not have hazarded. The following extract from Bishop Bull will suffice to place the matter in a correct light.

'The Spirit of GOD doth not bear witness with the spirits of the faithful, that they are the children of GOD by an immediate oracle, voice, or whisper within them, in express words pronouncing their pardon and acceptation with GOD, or saying that they are the sons of GOD. This is a vain imagination, and dangerous as it is vain: it being apt to lead some good men into despair, as not finding any such whisper within them, and to expose others to presumption and the delusion of the evil spirit. Such a vocal testimony of the Spirit is nowhere promised in Scripture, and therefore not to be expected by us. And that St. Paul means not here any such vocal testimony of the Spirit, is evident from hence, that this vocal testimony would be the immediate testimony of the Spirit alone; whereas the Apostle speaks of a testimony of the Spirit concurring and adjoining with the testimony of our spirits, that is, our minds and consciences. This testimony the Spirit bears, 1st, by those gracious fruits and effects which he hath wrought in us; which when we discern and perceive, we do or may from thence conclude that we are the sons of GOD, those fruits and effects being the sure badge and livery of his children: 2dly, by enlightening our understandings, and assisting the faculties of our souls, as need requires, to discern those gracious fruits and effects which he hath wrought in us. In this way of explanation, and in no other, it is easy to understand the concurrence of GOD'S Spirit and our spirit in this witness or testimony, that "we are the sons of GOD," and so heirs of salvation: and what part each of them hath therein. The Spirit of GOD hath the main and principal part; for it is that Spirit which produces those graces in us which are the evidence of our adoption; it is he who, as occasion requires, illuminates our understandings, and assists our memories, in discerning and recollecting those arguments of hope and comfort within ourselves. But then our spirits or understandings have their share in this testimony too. For GOD'S Spirit doth witness, not without, but with, our spirits and understandings, so that our spirits concur and co-operate, and act their part in this matter too; we making use of our reason and understanding, in considering and reflecting upon those grounds of comfort, which the Spirit of GOD hath wrought in us, and from them drawing this comfortable conclusion to ourselves, that "we are the sons of GOD."'

The other texts seem irrelevant; the *earnest* of what is future being different from the assurance of what is present or past.

2. In regard to the distinction between *present* and *final* salvation, we do not deny its justness in the abstract, but question its practical value. We think the evidence which an individual may possess of persevering in a Christian course is little less than the evidence of his having entered on that course. The assurance of present salvation is comparatively of no worth, except in so far as it is an assurance of final blessedness. Moreover, all the spiritual succours that are pledged to faith,—all the encouragements that are given to cherish a lively hope, and to repose on the promises of the Gospel, are grounds on which he who believes that he has passed from death unto life, may believe with equal confidence that "there is laid up for him a crown of life which the righteous Judge will give him in the last day." Nor does it seem irrelevant to adduce the uniformity of the operation of moral causes. The moral character of men is in general so established, that from what they are and have been, we learn with a good degree of certainty what they will be. Such a *necessity* as this is not inconsistent with the generally received notions of *liberty*. And if we may have such an assurance of results, under the general moral government of GOD, how much more in that special economy in which Christians are recognised as a peculiar people, and placed under the government of motives and gracious influences of peculiar strength? For these reasons we are not disposed to limit the doctrine of Assurance, but to enforce it as comprehending the persuasion of *final* salvation as well as *present*.

Some ambiguity attaches to the term. We take it to mean a strong persuasion, and not an absolute certainty. Absolute certainty does not admit of degrees, but the sentiment of Assurance is at some times much clearer and stronger than at others. A firm persuasion therefore would seem to be the only import consistent with the nature of the subject. Thus understood, Assurance is a privilege within the reach of every Christian, inspiring him with energy in life and consolation in death.

PRIVATE JUDGMENT.—On this subject there are two extremes; the one that of a vain and capricious self-will, the other that of blind and implicit submission. On the one hand we have the spirit of licentiousness, on the other the spirit of slavery. The Unitarians are on the one extreme, the Romanists on the other. The former seem to imagine that no individual exercises the right of private judgment unless he has learnt to speak contemptuously of creeds and articles, and to hold some opinions which are an outrage on the common sense of christendom. The latter would doom a man to the inquisition for not bowing to the dictates of the priesthood. The tendency of the one system is to make men self-sufficient, flippant, and opinionated; that of the other, is to make them slaves. Our own Church occupies a medium ground, and breathes a spirit equally removed from licentiousness and tyranny. She recognises the right of private judgment as inalienable in its nature, and imperative in its obligation, but she expects her members to exercise it with respectful deference to the collective wisdom of the Christian world. She regards the Bible as the sole umpire in all controversies of Faith, and expects every individual to judge for himself what the Bible says. But, at the same time, she would have him, in forming his opinions, pay a great and merited deference to those creeds and articles which express the sentiments of the most pious and learned divines, and in fact, embody the sense of the Catholic or Universal Church. By such views we cherish a due sense of accountablility in religious belief, and guard it with the suitable checks of modesty and seriousness.

CHRISTIAN INTELLIGENCER AND METHODISM.—The Editor of the Intelligencer assures us that the declaration respecting Wesley's subscription to the Articles was not made by the correspondent to whom we attributed it, but by another; and that the word "disown" does not convey the meaning which he intended to express. We regret the error, and promise to be more on our guard for the future. The Intelligencer, however, seems to have mistaken the temper and design of our article. We meant nothing disrespectful to him or approbatory of Methodist Episcopacy. We confess, however, that we cannot look on the Methodist denomination without a feeling of respect and gratitude for their labors—unrivalled since the apostles' time in extent and success—for the spread of the Gospel: and at a time when the lovers of gospel truth seem, by tacit consent, to be forming a common phalanx against the opposite enemies of a self-willed skepticism and a degrading superstition, we especially deprecate any thing which needlessly tends to promote jealousies and alienation. In the mass of the population the enthusiasm of the Methodists, burning with the free spirit of the Gospel, would prove an antidote to the machinations and spiritual tyranny of the Papal priesthood, the want of which nothing else could supply. The Intelligencer now sees our object, and if he still censures the act, he may yet approve the motive.

LITURGY.—We hope we shall not be accused of illiberality, if we adduce the following quotations from the Boston Transcript, as illustrations of the benefits to be derived from a liturgy. The occasion referred to was a meeting for public worship in the Old South Church, Boston, on the 4th of July, and the expressions attributed to the minister are said to have formed part of his prayer. It is proper to add, that the opposition papers of the city deny, (and we have no doubt correctly,) that the expressions of the officiating clergyman are accurately reported, but the fact of their import being disputed by political prints of opposite parties, makes the instance for our purpose the more in point.

We must be permitted to express our surprise, that a parson, in the pulpit, before the public authorities of the city, should undertake to attribute all the misconduct of President Jackson to *errors of the understanding*, and pray to the Deity to save him from the effects of an *unprincipled opposition.—Evening Gazette.*

We were in the Old South meeting house when the prayer alluded to in the preceding paragraph was made. The language which the clergyman used was more gross and offensive than it is represented in the Evening Gazette. It is a perversion of its meaning to call it *magnanimity*. We did not then know the name of the reverend chaplain, bnt presumed that he was nothing less than "a whole hog Jackson man." The import of his language was that *Gen. Jackson was suffering persecution from an unprincipled opposition.—Courier.*

KING'S SPEECH.—We had just taken the pen to make a humble effort toward complying with the request of a correspondent for "a good editorial" (by which perhaps he meant a short one) on the present prospects of the Established Church, when the printer admonished us that he had no more room to spare. Our correspondent remarks, that he is a good democrat in this country, but a friend to the Establishment in Great Britain. And we may state as *apropos*, that we remember hearing Bishop Hobart observe, that the subject of an Establishment was one on which he had two sets of opinions, in reference respectively to the state of religion in Great Britain, and our own country. This distinction we presume will meet the views of most persons in our Church. We all deprecate the remotest idea of an Establishment for this country, and that for two reasons; first, because we love the free institutions of the country, and desire to see them fully and fairly tried, and crowned with complete success; and secondly, because while we love the state much, we love the Church more, and should dread the Mezentius policy which would bind the corpse of a state establishment to the living body of CHRIST'S Church. At the same time we feel the liveliest interest in the prosperity of the Church of England, and rejoice to believe that the British nation will have so much regard for its own welfare as to perpetuate the Establishment, and thus secure for its civil polity the sanctions of religion. It is well remarked in the last number of the British Critic, "*Not for our Church, but for our country*" do we desire the maintenance of the Establishment.

This statement we hope will place in a more favorable light some editorial remarks on the subject, which have given umbrage to a writer in the Chronicle and Gazette of Kingston, U. C.

His Majesty was waited on by a deputation of the Bishops, headed by the Archbishop of Canterbury, and the Primate of Ireland, to offer him their congratulations on the occasion of his birth-day.

After a short conversation, in which his Majesty said, among other things, "I now remember you have a right to require of me to be resolute in the defence of the Church," the King proceeded—

"I have been, by the circumstances of my life, and by conviction, led to support toleration to the utmost extent of which it is justly capable; but toleration must not be suffered to go into licentiousness; it has its bounds, which it is my duty and which I am resolved to maintain. I am, from the deepest conviction, attached to the pure Protestant faith which this Church, of which I am the temporal head, is the human means of diffusing and preserving in this land.

I cannot forget what was the course of events that placed my family on the throne which I now fill. These events were consummated in a revolution which was rendered necessary, and was effected, not, as has sometimes been most erroneously stated, merely for the sake of the temporal liberties of the people, but for the preservation of their religion. It was for the defence of the religion of the country that was made the settlement of the crown, which has placed me in the situation that I now fill; and that religion, and the Church of England and Ireland, (Ireland with peculiar emphasis,) the prelates of which are now before me, it is my fixed purpose, determination, and resolution to maintain.

The present bishops, I am quite satisfied (and I am rejoiced to hear, from them, and from all, the same of the clergy in general, under their governance) have never been excelled at any period of the history of our Church by any of their predecessors, in learning, piety, or zeal, in the discharge of their high duties. If there are any of the inferior arrangements in the discipline of the Church, which, however, I greatly doubt (the expression of doubt was again delivered by his Majesty wiih great emphasis) that require amendment, I have no distrust of the readiness and ability of the prelates now before me to correct such things, and to you, I trust, they will be left to correct, with your authority unimpaired and unshackled.

I trust it will not be supposed that I am speaking to you a speech which I have got by heart. No, I am declaring to you my real and genuine sentiments. I have almost completed my 69th year, and though blessed by GOD with a very rare measure of health, not having known what sickness is for some years, yet I do not blind myself to the plain and evident truth, that increase of years must tell largely upon me when sickness shall come. I cannot, therefore, expect that I shall be very long in this world. It is under this impression that I tell you, that while I know that the law of the land considers it impossible that I should do wrong—that while I know that there is no earthly power which can call me to account—this only makes me the more sensible of the responsibility under which I stand to that Almighty Being before whom we must all one day appear. When that day shall come, you will know whether I am sincere in the declaration which I now make of firm attachment to the Church, and resolution to maintain it.

I have spoken more strongly than usual, because of unhappy circumstances that have forced themselves upon the observation of all. The threats of those who are enemies of the Church make it the more necessary for those who feel their duty to that Church to speak out. The words which you hear from me are indeed spoken by my mouth, but they flow from my heart."

His Majesty was affected to tears during the delivery of this declaration, and concluded the interview by inviting the prelates to partake of the Holy Communion with him at the Chapel Royal, on Tuesday, the 22d of June.

ST. PHILIP'S CHURCH.—Great excitement has existed lately in this city on topics connected with slavery and the state of the colored population, and several riots have been the result. On one of these occasions St. Philip's Church occupied by people of color and under the pastoral care of the Rev. Peter Williams was surrounded by the mob and in danger of being destroyed. The injury sustained is not so great as has been represented. The fence around the building and the steps were torn away, but neither the organ nor any part of the interior was disturbed.

In consequence of the excitement Bishop Onderdonk addressed a letter to the Rev. Mr. Williams advising him to resign his connexion with the Anti-Slavery Society, of which he was one of the Board of Managers, and to make public the fact of his resignation. Mr. Williams has replied to the Bishop at length, complying with his advice on the ground of ecclesiastical subordination, and without the surrender of his views as to the nature and tendency of the Anti-Slavery Society or of the principles on which it is based. The letter of Mr. Williams evidences a degree of good sense and Christian feeling which must raise him in the estimation of the public. His prompt compliance in the spirit of his Church with the advice of his bishop will increase the regard which his brethren have ever felt for him, and will help, with other like illustrations of good order, to conciliate for the Church the favor of the community at large. We aim as Episcopalians to direct the current of Christian feeling in the channels marked out for it by collective wisdom and guard against its being diverted by wayward impulse and wasted on worldly and ephemeral projects. In making this remark, however, we are not to be understood as expressing any opinion whatever on the principle which lies at the basis of the Anti-Slavery Society, far less as intending any reflection on Mr. Williams, who seems to have been actuated throughout the whole affair by intelligent and praiseworthy motives.

BISHOP WHITE PRAYER-BOOK SOCIETY.—A writer in the last number of the Protestant Episcopalian invites the co-operation of Episcopalians in other Dioceses with this society, on the ground of the peculiar facilities it possesses for the distribution of Prayer-books at a cheap rate. The first annual report of the Society, which we have just received, contains several interesting statements, which we shall transfer to our columns.

GREEN BAY.—In his address before the Convention of Michigan Bishop McIlvaine ascribes the present embarrassments of the Mission at Green Bay "to the efforts of certain instruments of the Papal priesthood" to ruin the character of the Superintendent, and bring the Missions into disgrace. Why are not the facts made public?

CHURCH IN THE WEST.—In the zealous efforts which are now making to establish the Church in the West it is grateful to know that Evangelic Truth and Apostolic Order are advancing hand in hand and with equal steps. Bishop Otey in his Address to his Convention says:

'Every day's observation confirms the testimony of past experience, in demonstrating the wisdom and utility of adhering to our own institutions—of relying upon publications approved by the Church, for the dissemination of correct principles in religion—of giving our support, as far at least as the supply of our wants demands, to those societies under the management of Episcopalians, rather than to those over which they have no control—in which they have virtually no voice to be heard, and which under an organization to meet popular prejudice and curry popular favor, are at the same time under so many and strong temptations to compromise principle. Beside, the best way to preserve peace, and harmony, and good will, is to avoid all "entangling alliances." Feelings of kindness will often prompt us to engage in schemes with others, which prudence and more consideration will afterward lead us, if not to disapprove, at least to regret.'

And Bishop McIlvaine, in his address to the Diocese of Michigan, after cautioning the clergy against the evil of "mere Sectarianism," adds:

'By this I do not mean that you should not love fervently and maintain faithfully whatever is peculiar in doctrine, discipline, or worship, to your own primitive institutions; nor that in endeavoring to set forth the saving truth of CHRIST among any people, you should ever depart from, or keep out of view, those prescribed modes and forms in which our Church has so much scriptural honor, as well as wholesome order.'

BRITISH AND FOREIGN BIBLE SOCIETY.—At the last annual meeting of this society Lord Bexley, on assuming the chair for the first time as President, addressed the society, and among other remarks said:

"He never felt greater satisfaction, than in reflecting on the time when he first joined it. At that period the whole circulation had not exceeded 35,000 copies of the Scriptures; now it exceeded eight millions. Then its expenditure had not exceeded 50,000*l.*; now it was considerably beyond two millions. If the society were to close its labors that day, and cease its existence with that of its late respected President, it would have conferred the most invaluable blessings upon the world. It would leave to posterity eight millions of Bibles and Testaments, in 121 different languages and dialects, 72 of which were not before known as the vehicle of communicating divine truth. But he trusted, that till time shall cease, the operations of the society would go on with increased energy and success."

The following is an abstract of the report of the Secretary on the same occasion:

"The report, which was of considerable length, was read by the clerical Secretary of the society, the Rev. A. Brandram. We have not room for even an abstract. The receipts amounted to 83,897*l.*, an excess of 8404*l.* over the receipts of the year preceding. The issues at home and abroad had amounted to 393,900. Free contributions, 28,145*l.* 2*s.* 2*d.* Scriptures sold at home and abroad, 41,149*l.* 2*s.* New societies, auxiliaries, 13; branches, 10; associations, 154. Grants to Ireland had been made as follows:—To the Hibernian Bible Society 3000 Bibles and 5000 Testaments; to the Hibernian Society 5000 Bibles and 30,000 Testaments; to the Sunday School Society 8500 Bibles and 20,000 Testaments; to the Irish Society 500 Bibles and 2000 Testaments; to the Baptist Irish Society 1000 Testaments; to the United Brethren 100 Bibles and 150 Testaments."

THE congregational ministers and congregations of the State of New-York have organized themselves into a State Association, to be called "the General Association of Congregational Ministers and Churches of the State of New-York."

CONVENTIONS.—We have received the Journals of the Proceedings of the Conventions in the Dioceses of Michigan and Tennessee, and hope to be able very soon to lay the excellent addresses of the Bishops before our readers.

THE following list of the Standing Committee of the General Theological Seminary is published at the request of the Secretary, in consequence of the omission of the Rev. Dr. McVickar's name, as a member of the Committee, in the printed proceedings.

Standing Committee.

Rev. Drs. Lyell, Berrian, Milnor, Creighton, McVickar, Hawks. Messrs. T. L. Ogden, D. S. Jones, Isaac Lawrence, P. A. Jay, J. Lorillard, F. Smith; together with Edward R. Jones, Esq., Treasurer, and Rev. H. Anthon, Secretary.

New-York, July 14, 1834.

The City of God, a Sermon preached by appointment in Trinity Church, Newark, before an annual Convention of the Church in the Diocese of New-Jersey. By the Rev. HENRY M. MASON, Rector of St. John's Church, Salem.

THIS sermon was preached before the Convention of the Diocese of New-Jersey, and is published at the request of a number of delegates, "for the purpose of giving circulation to the sound doctrines contained in it." There is certainly in it much to approve, but the author, we think, has pushed his views on one point to an undue extreme. He admits in words that the Bible is "the rule of faith," but he invests the Church with an authority which in effect deprives it of that character. He tells us that the Church is "infallible;" that GOD "has established it as a court of appeal, whose voice in all those points which affect salvation is decisive;" that the true sphere for the exercise of private judgment is not "to decide on the grand tenets of the religion revealed," but to be conducted by the word of GOD to the Church, and ascertain "what hath the Church herself defined as the essentials of truth and order?" We had supposed that on this subject there was no difference of opinion among the members of our Church, and that all would accede to the views so luminously explained and ably advocated by the Assistant Bishop of Pennsylvannia, in his charge on the rule of faith. The ground there taken, is, that the word of GOD is the final arbiter; that there is no appeal from its decisions; that the Church has no authority in matters of faith, except in subordination to the Scriptures, and that it is the province of every individual to determine for himself what is the sense of the Scriptures. He is to defer reverentially to the authority of the Church, not however as an infallible arbiter, but as a most wise guide, and he is ultimately "to decide on the tenets of the religion revealed" for himself, and not to take on trust the decisions of the Church. At another time we should have been silent, but as the subject is now warmly agitated, our respect for the author must not prevent us from saying, that as Churchmen we disclaim the doctrine which we understand him to have advanced.

The Companion to the Bible: Intended for Bible Classes, Families, Sunday Schools, and Seminaries of Learning in general. Revised and altered from an English copy; with Questions by the Rev. F. H. CUMING, A. M. In Two Parts. New-York: General Protestant Episcopal Sunday School Union: pp. 144 and 180. 1834.

THESE volumes promise to be more useful than any books for Sunday School instruction which we have yet seen. They are a compendium of biblical learning; and though intended especially for the instruction of the young, may be studied with profit by persons of mature years. They contain clear and concise statements on the inspiration, authenticity, translation, &c. of the Scriptures, descriptions of the most important features of Hebrew antiquity, analyses of all the books of the Old and New Testaments, biographical sketches of the writers of the New Testament, a harmony of the gospels, a notice of the Jewish sects, and early heresies in the Christian Church, with chronological tables and other helps for the better understanding of the sacred volumes. One chapter is devoted to the history of the Jews between the times of the Old and New Testaments, another to the character of Christianity and its influence on mankind, one to the figurative language of the Bible, and three others to the subjects of symbolical language and the prophecies. The work is a reprint from an English copy, and Mr. Cuming has much enhanced its practical value by the addition to each volume of a copious list of questions. What may not be expected from our Sunday Schools when such a course of instruction is adopted? The friends of the Church should consider every such instance of the usefulness of the General Sunday School Union as an additional incentive for extending to it a cordial and efficient patronage.

INTELLIGENCE.

CONSECRATION.—On the 12th of June, the new and elegant edifice erected for the accommodation of the congregation of Christ Church, Middletown, Connecticut, under the pastoral care of the Rev. Smith Pyne, was consecrated to the worship of ALMIGHTY GOD, by the Right Rev. Bishop Brownell. Subsequently, the whole of the pews, except one which was reserved, were sold, and for the reserved one there were *ten* applications. The condition of this ancient and respectable parish is in the highest degree flourishing—thirty-eight additional families having been recently added to the congregation.

The following appointments of Missionaries for this Diocese, have been recently made by the Education and Missionary Society:

Hobart, Delaware county. The Rev. David Huntington.

Avon, Livingston county. The Rev. Ravaud Kearny.

Waterloo, Seneca county. The Rev. Stephen McHugh, Deacon.

Lockport, Niagara county. The Rev. Orange Clark.

Little Falls, Herkimer county. The Rev. Henry S. Attwater.

Green Bay.—For the purpose of an examination into the affairs of this interesting Mission, the Rev. Dr. Milnor, of New-York, and the Rev. Dr. Kemper, of Norwalk, Connecticut, were recently appointed Commissioners. These gentlemen left New-York for the Bay on the 3d, and passed the last Lord's day in this village, affording much gratification to the congregation of St. Peter's Church by their services.—*Auburn Gosp. Messeng.*

Delaware Convention.—The convention met on Saturday, the 7th inst., at Smyrna. There were present, the Right Rev. Bishop Onderdonk, five Clergymen, and nine Lay deputies. The convention was organized at 10 o'clock, A. M. The Right Rev. Bishop Onderdonk took the chair, and the Rev. Isaac Pardee was elected Secretary. A communication was received from the Right Rev. Bishop White, informing the convention of his inability to be present at its proceedings. Bishop Onderdonk read his address to the convention, giving an encouraging statement of the affairs of the Church in this Diocese, particularly in Sussex county, in which, since the last convention, he has confirmed more than a hundred persons. The Convention adjourned at 11 o'clock, for Divine service. The morning prayer was read by the Rev. J. Pardee, and a charge to the Clergy was delivered by Bishop Onderdonk, entitled "Less and Greater Duties." As the convention has ordered one thousand copies of this charge to be printed, the writer refrains at present from making any observations upon it. The usual business of the convention was transacted in the afternoon with great unanimity and good feeling. The following persons were elected the Standing Committee:—*Clergy:* Rev. S. W. Prestman, Rev. Isaac Pardee. *Laity:* Kensey Johns, Esq., George B. Rodney, Esq.

The following persons were elected Delegates to the General Convention:—*Clergy:* Rev. S. W. Prestman, Rev. Daniel Higbee, Rev. Isaac Pardee. *Laity:* Richard Mansfield, Esq., —— Robinson, Esq., Henry I. Rodney, Esq.

Evan H. Thomas was elected Treasurer.

The Bishop preached on Sunday morning and administered the Communion, assisted by the Rev. Mr. Higbee. A sermon was preached in the afternoon by the Rev. Mr. Prestman, and one in the evening by the Rev. Mr. Glover.

On Monday morning the Convention adjourned.

On the evening previous to the meeting of the convention, a sermon was preached before the Missionary Society of the Diocese, by the Rev. Nathan Kingsberry, and on Saturday evening a public meeting of the Society was held and several addresses were delivered. The Society have one missionary in its employ, and its prospects are encouraging.—*Prot. Epis.*

SUMMARY.

Chinese Stereotype Printing.—Somewhat more than a year since, the thought occurred to one of the officers of the Board, that plates might be obtained from the engraved blocks by means of which the Chinese execute their printing. In the Instructions of the Prudential Committee, which were prepared soon after for the Rev. Ira Tracy, and Mr. Samuel Wells Williams, a printer, destined to the China mission, the possibility of accomplishing this, and the interesting consequences of success, were suggested. The subject was also mentioned to a number of enlightened friends at New-York, and among them one or two leading officers in the national societies which have the seat of their operations in that city, nearly all of whom were struck with the possibility of substituting metal plates for Chinese wooden blocks.

In June of last year a letter was sent to the Rev. E. C. Bridgman, a missionary of the Board at Canton, requesting him to procure a set of Chinese blocks containing the text of some tract, and forward them for an experiment, together with a quantity of Chinese printing paper. He did so; and in April last, a set of blocks was received, containing CHRIST'S *Sermon on the Mount*, of 20 pages. From these, two sets of stereotype plates have been cast in Boston, and put in a perfect condition for printing, like any other stereotype plates: and a small edition of the tract has been printed at the office where the printing of the Board is performed.

It was thought best by the Prudential Committee to say in their last annual report, presented in September, that such an experiment was in progress. [See Miss. Her. vol. xxix, p. 452.] So far as is known to the members of the Committee and the officers of the Board, the tract just named is the first Chinese book ever stereotyped, and the first Chinese book ever printed in the United States.

Should the expectations which are cherished on this subject be realized, the common printing press may at once be employed in Chinese printing, without the enormous labor and expense of procuring metallic types, which must be multiplied to many thousand characters before the fount will be complete;—the Chinese characters representing ideas, and not sounds. The plates will also be far more durable than the wooden blocks used by the Chinese printers, and the printing can be executed with manifold more rapidity. For newspapers and ephemeral works, as in this country, moveable types will be necessary; but for the printing of the holy Scriptures, and other standard books and tracts, the stereotype printing will be as available for the hundreds of millions in China, as it is for the nations of Europe and America.—*Miss. Herald.*

French Libraries.—A calculation has recently been made of the number of libraries in the whole of the French departments, with the exception of the Seine. In these 85 departments it appears that there are altogether 192 towns which possess public libraries, the most important of which are those of Troyes, containing 50,000 volumes; Marseilles, 35,000; Aix, 75,000; Caen, 40,000; Besançon, 56,000; Bordeaux, 115,000; Versailles, 45,000; Rouen, 28,000: Amiens, 48,000 volumes. 322 towns of from 3,000 to 18,000 inhabitants each, are it seems entirely destitute of public libraries; while the 192 which have establishments of this kind, can boast of the possession of between 2,000,000 and 3,000,000 of volumes—a number which, compared to the total population of the 85 departments, gives just one volume to twelve persons. In the city of Paris there are five public libraries, which contain altogether 1,378,000 volumes or three volumes to every two inhabitants.—*Athenæum.*

PREMIUM.

A Premium of Fifty Dollars, (contributed by several friends of the Tract and Missionary cause,) is offered for the best tract on MISSIONS, calculated most effectually to awaken the members of our Church to the nature and extent of their duty on that important subject. The manuscript must be forwarded to Mr. Thomas Browning, Agent of the Protestant Episcopal Tract Society, 46, Lumber-street, New-York, with a sealed envelope, containing the name of the author, before the first day of October next.

The Tracts will be examined, and the Premium awarded by a Committee, consisting of the Right Rev. George W. Doane, D. D., the Rev. Francis L. Hawks, D. D., and the Rev. Manton Eastburn.

The successful Tract will be submitted to the Board of Trustees of the New-York Protestant Episcopal Tract Society, for their adoption and publication according to their rules.

New-York, July 1st, 1834.

Episcopal Periodicals generally are requested to give the above notice several insertions.

UNION PLACE SUNDAY SCHOOL.

THE funds for the support of this School, being now completely exhausted, any contributions for the same will be received and appropriated by the subscriber, as Treasurer for the School. The number of children now religiously instructed in it, is between 50 and 60; and the room is regularly opened for divine worship and preaching at the usual hour on Sunday Morning.

JOHN MCVICKAR.

New-York, June 23, 1834.

INSTITUTE AT FLUSHING, L. I.

PERSONS intending to apply for the admission of Pupils into this Institution, for the session commencing October 1st, are respectfully requested to give early notice thereof to the subscriber,

WM. AUGUSTUS MUHLENBERG,
Principal of the Institute.

July 16, 1834.

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL PRESS.

THE Agent of the Protestant Episcopal Press acknowledges the receipt of *Ten Dollars*, being a contribution to the "*Bishop Onderdonk Scholarship*" from an Association of Ladies for benevolent purposes, which has been placed to the credit of said Scholarship on the books of the Press.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations since his report of the 5th inst.

From Mrs. Maccomb, of St. Paul's Church, Detroit, Michigan, through the hands of the Rector, the Rev. Addison Searle, *ten dollars*, for the Green Bay Mission.

From the Christian Benevolent Society of St. Stephen's Church, New-York, by their Treasurer, Mr. John H. Hurtin, *fifty dollars*, for the Episcopal Theological Seminary of Kentucky.

From the Missionary Association of the Episcopal Clergy of the counties of New-London, Windham, and Tolland, Connecticut, by their Treasurer, Mr. Ezra B. Kellogg, *twenty dollars*, for Domestic Missions.

JAMES SWORDS, *Agent, &c.*

July 16, 1834.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.		*Missionary Disposable Fund.*	
July	8.	Received the weekly savings of a family in Adams, Jefferson Co., N. Y., per Rev. A. C. Tredway,	$4 00
"	14.	Received of the Female Education and Missionary Society of St. Paul's Ch., Troy, N. Y.,	$200 00
			$204 00
		Education Disposable Fund.	
"	3.	Received from the Association of St. Stephen's Church, N. Y., for the Promotion of Christianity, per Mr. John H. Hurtin, Treasurer,	$100 00
"	4.	Received from a Lady of the Parish of Trinity Church, N. Y., per the Rev. Dr. Anthon, being the second annual payment on a Scholarship,	$100 00
			$200 00

BENJAMIN M. BROWN, *Treasurer*,
July 17, 1834. Butchers' and Drovers' Bank.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums:

From D. W. Townsend the weekly collections at the Church of the Epiphany, in May and June,	$40 64
Collection at the consecration,	47 72
Quarterly collection on 29th June,	62 34
Widow's mite, by Rev. L. Jones,	2 00
From Wm. Stebbing, the weekly collections at the Church of the Holy Evangelists, from 15th to 30th June,	14 78
Quarterly collection,	69 77
From a parishioner of the Church of the Ascension,	5 00
	$242 25

LEWIS PHILLIPS, *Treasurer*,
At the office of the Howard Insurance Company,
July 17, 1833. No. 54 Wall-street.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *thirty dollars* from St. Clement's Church Sunday School, N. Y., constituting the Rev. Edward N. Mead a Life Member of this Society. And also *twenty dollars*, to be returned in books.

FLOYD SMITH,
New-York, July 17, 1834. No. 12, Maiden-lane.

UNION PLACE SUNDAY SCHOOL.

Received for the Union Place Sunday School, from Miss S. M. - - - - $5

J. MCVICKAR.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 17th, from the following persons, viz.:—

Rev. G. E. Gadsden—Rt. Rev. G. Doane—E. Houghton, jun.—B. W. Rogers, jun.—E. Hunt—E. Northrop—N. S. Webb—Post-Office, Baltimore—A. E. Miller—Post-Office, Tarboro—A. H. Cobb—L. H. Young—George Weekes—L. Filley, *with remit.*

Received by the General Protestant Episcopal Sunday School Union.

A. P. Merrill—C. B. Stout, *with remit.*—John C. Pechin—J. W. Woodward—Rev. W. W. Bostwick, *with remit.*—Oliver Sheple, *with remit. for Press*—Rev. R. B. Van Kleeck, *with remit.*

THE BIBLE COMPANION.

Just Published and for Sale at the Sunday School Depository, THE BIBLE COMPANION; with Questions: designed for the higher Classes in Sunday Schools. In Two Parts. *Both Parts are published.*

Sonnet.

O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.—*Matt.* xxvi. 39.

PILGRIM of JESUS' cross, art thou nigh gone,
Waging within, without, a war with sin?
Thy blest Emmanuel speaks! "Did I atone,
And shalt thou not by faith and patience win
The glorious fight?" Vicissitudes abound,
And human life is fraught with every care:
What time probation's work creates a wound,
O prostrate fall, and plead to GOD in prayer.
Should troubles darken like the impending cloud,
Which threatens devastation if it fall,
Shrink not:—may wanton duty cry aloud,
"Not as I will, but Thou," my All in All!
Waiting his time the unfetter'd soul to employ,
In immortality's seraphic, boundless joy!

CHURCH DOCUMENTS.

ADDRESS OF BISHOP WHITE TO THE CONVENTION OF THE DIOCESE OF PENNSYLVANIA.

Brethren, the Clerical and the Lay members of the Convention:

AGREEABLY to the canon, I proceed to communicate to you my few acts in the Episcopacy during the year: leaving the information to be enlarged by my Right Rev. Brother, the Assistant Bishop.

On the 21st of July, I ordained to the holy office of Deacon, in this city, the Rev. Samuel Tiffany Lord. He is the third pupil who has been educated at the Theological Seminary, from the fund for a scholarship, created by the ladies of this city some years ago.

On the 22d of December, I confirmed and preached in St. John's Church, in the Northern Liberties.

On the 14th of January, with the aid of three of my Right Rev. Brethren, I consecrated to the holy office of Bishop, the Rev. James H. Otey, D. D., of the Diocese of Tennessee: a measure which promises great benefit to the Church, as well from the talents and other qualifications of the consecrated person, as because of the expediency of extending the Episcopacy to that rapidly increasing portion of our civil Union.

On the 2d of March, I confirmed and preached in the congregation of All Souls, in this city.

On the 13th of the same month, I consecrated the newly erected church in this city, called Grace Church.

On the 16th of the same, I held a confirmation and preached in the church in which we are assembled.

On the 24th of the same, I laid the corner-stone of a new church in this city, to be called "The Church of the Epiphany."

On the 26th of the same, I held a confirmation in Christ Church, in this city.

On the 27th of the same, in St. James' Church, in this city.

On the 28th of the same, I performed the same office in Trinity Church, Southwark.

On the 10th of April, I laid in this city the corner-stone of a new church, to be called "The Church of All Souls."

The number of persons confirmed by me is 117. All the confirmations, beside those of the city and its liberties, have been by the Assistant Bishop, who will report the number confirmed by him.

I proceed, as usual, to report on the state of our ecclesiastical institutions.

The "Domestic and Foreign Missionary Society" have received considerable additions to their funds, so as to encourage the Board of Directors, at their annual meeting in this month, to enlarge the sphere of their operations.

The Society for the advancement of Christianity in Pennsylvania are progressing in their operations, although discouraged by there being no supplies from a great proportion of the organized congregations of the Diocese. There continue the efficient services of their very respectable auxiliary, the Female Tract Society.

The Sunday School Union has had, in the present year, only a small increase in the number of its auxiliaries, but continues to be sustained in the branch of it peculiar to this Diocese.

The corporation for the widows and the children of deceased clergymen have still under consideration and advisement the contemplated alterations of the fundamental laws.

There continues to be a subject of regret in the slowness of provision for the permanency of the Episcopal fund, which cannot be secured beyond the life of the present Assistant Bishop, unless by discharge of the debt remaining an incumbrance on it.

There has been instituted a 'Prayer Book Society,' which, it is trusted, will have the effect of extending the estimation attached to that important volume.

Although 'The Bible Society of Philadelphia,' is not exclusively attached to our communion; yet, as we have an interest in it, in common with other societies of professing Christians, its increasing usefulness cannot but be a welcome article of information.

The changes in our ministry are as follow:

There has departed this life, the Rev. Dr. James Montgomery, high in the estimation of his congregation, and of his reverend brethren; and after having been efficient in the various institutions of our churches.

The Rev. Sansom K. Brunot is also deceased. The term of his ministry was short; but had afforded the expectation of respectability and usefulness.

The Rev. Frederick W. Beasley has resigned the rectory of the church in Easton, and the place has been supplied by the Rev. Joshua M. Rogers, from the Diocese of New-York.

The Rev. Edward Y. Buchanan has resigned the pastoral charge of the church in Meadville, on account of ill health, and the place is still vacant.

The Rev. Dr. Tyng has resigned the rectorship of St. Paul's Church, Philadelphia, and has accepted the rectorship of the Church of the Epiphany.

The Rev. Richard C. Moore has received letters of dismission to the Diocese of New-Jersey.

The Rev. Chauncey Colton has been received into this Diocese, under a letter of dismission from that of Maryland.

The Rev. Isaac Smith has received the rectory of St. James', Muncy, that of Christ Church, Danville, and that of St. Matthew's, Sunbury.

The Rev. James H. Tyng has been transferred to the service of the Domestic and Foreign Missionary Society, and is located in Florida.

The Rev. Simon Wilmer has resigned St. David's Church, Radnor, and St. Peter's, Great Valley, and has been succeeded by the Rev. W. Rees.

The Rev. Samuel W. Selden has been transferred to the Diocese of Ohio.

The Rev. Wm. Hilton has removed from his former mission to Christ Church, in the town of Allegheny.

The Rev. Thomas Crumpton, ordained within the year, has been settled in Lawrenceville, Butler county.

The Rev. J. Reynolds has resigned the charge of the church in Pottstown.

The Rev. Robert Dyce, lately of the Episcopal Church of Scotland, has been admitted to the ministry of this Diocese.

Brethren: your Bishop persuades himself that you confide in his readiness to concur in whatever you may devise, for the increase of true religion and for the benefit of the Church.

WM. WHITE.

BISHOP ONDERDONK'S ADDRESS.

Brethren, the Clerical and Lay members of this Convention:

In conformity with the 2d section of the 51st canon, I lay before you an account of my proceedings, and of the state of the Diocese, so far as my cognizance has reached, since I last addressed you.

In the various churches in Philadelphia, I have *preached*, on Sundays, 45 times. For the congregation of All Souls, once. At Moyamensing School House, twice. At the Orphan House, once. At the House of Refuge, twice. At Germantown, I have preached twice; at Lower Dublin, once; and at Holmesburg, once.

In June last, I preached at Lancaster twice; at Columbia; at Margaretta Furnace; at Leacock; and at Pequea. In July, at Whitemarsh. In September, at Bristol; at Radnor church; at St. Peter's, Great Valley; and at St. Paul's, West Whiteland. In October, I preached at West Marlborough, twice; at New-London X Roads, twice. Also, at Easton; at Honesdale, four times; at Bethany; at Carbondale, twice; at Wilkesbarre, twice; at Tunkhannock; at Springville, twice; at Montrose, three times; at New Milford, twice; at Pike, (Wyalusing Creek,) twice; and in November, on the same journey at Towanda; at Athens, three times; at Bloomsburg, twice; at Danville, twice; at Jerseytown; at Sugarloaf; at Orangeville; at Muncy, three times, at Sunbury, and at Pottsville, twice. On the last day of November, I preached at East Nantmeal; and on the following day, at the two other churches of the Rev. Mr. Bull, those at Churchtown and Morgantown. In December, I preached also at Reading; at West Vincent; and at West Whiteland. In April, I preached again at St. Peter's, Great Valley; at West Vincent; and at West Whiteland. Also, at Harrisburg, twice; at York, twice; at Huntingdon, Adams county; at Carlisle, three times; at Lewistown, three times; at Belle-Fonte, three times; and in the present month, on the same journey, at Mill Hall, twice; at Phillipsburg, three times; and at Thompsontown, twice.

On two Sundays, I preached in the Diocese of Delaware; and on one, in that of New-York. On Christmas day, New-Year's day, Ash Wednesday, and Good Friday, I preached in Philadelphia; on the latter day, three times. On three Sundays, I did not preach; the omission on one of them being occasioned by a misapprehension in regard to the appointments I had made for two congregations just forming. An appointment at Candan, Wayne county, I was unable to fulfil, on account of the unusually late arrival of the stage: also, one at St. Peter's, Great Valley, on account of a severe snow storm impeding some of the roads.

I have *baptized* 13 children, the records being in my register; beside several children and adults, recorded in the parish registers, from which they will be reported to you. The *holy communion* I have administered 17 times, on ordinary occasions; and four times in private to the sick.

I have administered the ordinance of *confirmation* in twenty-seven places, the number of persons being as follows:—At Lancaster, 7; at Leacock, 12; at Pequea, 19; at Radnor Church, 11; at West Marlborough, 3; at New-London X Roads, 16; at Honesdale, 4; at Carbondale, 6; at Wilkesbarre, 3; at Montrose, 3; at New Milford, 3; at Pike, 3; at Athens, 5; at Broomsburg, 20; at Sugarloaf, 4; at Muncy, 8; at Sunbury, 5; at Pottsville, 10; at Lower Dublin, 4; at Churchtown, 25; at St. John's, Northern Liberties, Philadelphia, 11; at St. Peter's, Great Valley, 13; at West Vincent, 19; at West Whiteland, 7; at Carlisle, 9; at Lewistown, 15; and at Phillipsburg, 24.

On the 11th of October, I *consecrated* St. James' Church, West Marlborough: it stands on the ground formerly occupied by an Episcopal Church of the same name, but of which not a vestige had remained for many years back; and the congregation is resuscitated from utter extinction, there having been no Episcopal interest of any kind, in the neighborhood, for a long period, except that connected with the right of burial in this ground, till the zealous labors of the Rev. Mr. Kirke, under the Divine blessing, revived our cause, and conducted it to this happy result. Let other congregations, when under depression, derive encouragement from this remarkable case, and persevere in hope and in exertion, however dark may be their immediate prospects. The building is of brick, substantial, neat, and well arranged and furnished. On the 27th of October, I consecrated St. Paul's Church, Montrose; a neat and commodious place of worship; and one which does credit to the active exertions of the Rev. Mr. Marks, and the little band of zealous Episcopalians in that place. From this case, also, our friends may derive encouragement: in 1828, I preached in Montrose, only casually, as my journey lay through the town, and expecting an Episcopal interest to be formed; in 1829, I again preached there, and confirmed a few persons; in 1831, I officiated there a third time, a vestry having been organized; and on my last visitation, we worshipped in our own church. On the 14th of December, I consecrated St. Andrew's Church, West Vincent, a stone building, neat and well arranged. This parish was entirely new, having been formed within a twelvemonth, of materials almost exclusively non-episcopalian; it owes its existence and its vigor, under GOD, to the Rev. Mr. Jacobs, who has labored devotedly in the congregation, distributing also very largely the Prayer Book. At the consecration of Grace Church, in this city, by our venerable diocesan, I delivered a discourse: the edifice is spacious and elegant, and a valuable acquisition to the cause of the Church.

The church at Wilkesbarre has been improved and beautified. That at Oxford, enlarged—as also that at Concord. At Carbondale, the vestry has purchased a right of use in the place of worship of another denomination: this arrangement does not make the building what is called an union or partnership church, such as almost invariably produces contention among the several parties of occupants; it merely secures a well-defined right in the building, which being purchased, can interfere with no one, and will be interfered with by none.

Two churches are *erecting* in this city, the Church of the Epiphany, and All Souls' Church: their corner-stones were laid by Bishop White, and I delivered an address on both occasions: both are in neighborhoods where they are much wanted. Another new church not before reported, will probably be ready for consecration in the summer, at Georgetown, on the Ohio river. Several other churches are, it is understood, ready, or nearly so, for the performance of that rite.

(*To be continued.*)

DOCTRINAL.

ON THE AUTHORITY OF THE CHURCH.

The next particular asserted in this Article [the twentieth] is, "That the Church hath authority in matters of faith." Here a distinction is to be made between an authority that is absolute, and founded on infallibility, and an authority of order. The former is very formally disclaimed by our Church; but the second may be well maintained, though we assert no unerring authority. Every single man has a right to search the Scriptures, and to take his faith from them; yet it is certain that he may be mistaken in it. It is therefore a much surer way for numbers of men to meet together, and to examine such differences as happen to arise; to consider the arguments of all hands, with the importance of such passages of Scripture as are brought into the controversy; and thus to inquire into the whole matter: in which, as it is very natural to think that a great company of men should see further than a less number; so there is all reason to expect a good issue of such deliberations, if men proceed in them with due sincerity and diligence; if pride, faction, and interest, do not sway their councils, and if they seek for truth more than for victory.

But what abuses soever may have crept since into the public consultations of the clergy, the apostles at first met and consulted together upon that controversy which was then moved concerning the imposing the Mosaical law upon the Gentiles, they ordered the pastors of the Church to be able to convince gainsayers, (Tit. i. 9; iii. 10,) and not to reject a man as a heretic, till after a first and a second admonition. The most likely method both to find out the truth, and to bring such as are in error over to it, is to consult of these matters in common; and that openly and fairly. For if every good man, that prays earnestly to GOD for the assistance and direction of his Spirit, has reason to look for it: much more may a body of pastors, brought together to seek out the truth, in any point under debate, look for it, if they bring with them sincere and unprejudiced minds, and do pray earnestly to GOD. In that case, they may expect to be directed and assisted of him. But this depends upon the purity of their hearts, and the earnestness of their endeavors and prayers.

When any synod of the clergy has so far examined a point, as to settle their opinions about it, they may certainly decree that such is their doctrine: and as they judge it to be more or less important, they may either restrain any other opinion, or may require positive declarations about it, either of all in their Communion, or at least of all whom they admit to minister in holy things.

This is only an authority of order for the maintaining of union and edification: and in this a body does no more as it is a body, than what every single individual has a right to do for himself. He examines a doctrine that is laid before him, he forms his own opinion upon it, and pursuant to that he must judge with whom he can hold communion, and from whom he must separate.

When such definitions are made by the body of the pastors of any Church, all persons within that Church do owe great respect to their decision. Modesty must be observed in descanting upon it, and in disputing about it. Every man that finds his own thoughts differ from it, ought to examine the matter over again, with much attention and care, freeing himself all he can from prejudice and obstinacy; with a just distrust of his own understanding, and a humble respect to the judgment of his superiors.

This is due to the considerations of peace and union, and to that authority which the Church has to maintain it. But if, after all possible methods of inquiry, a man cannot master his thoughts, or make them agree with the public decisions, his conscience is not under bonds; since this authority is not absolute, nor grounded upon a promise of infallibility.

This is a tenet that, with relation to national Churches and their decisions, is held by the Church of Rome, as well as by us; for they place infallibility either in the Pope, or in the universal Church: but no man ever dreamt of infallibility in a particular or national Church: and the point in this Article is only concerning particular Churches: for the head of general councils comes in upon the next. *That no Church can add any thing as necessary to salvation* has been already considered upon the sixth Article.

It is certain that as we owe our hopes of salvation only to CHRIST, and to what he has done for us; so also it can belong only to him who procured it to us, to fix the terms upon which we may look for it: nor can any power on earth clog the offers that he makes us in the Gospel, with new or other terms than those which we find made there to us. There can be no dispute about this: for unless we believe that there is an infallible authority lodged in the Church, to explain the Scripture, and to declare tradition; and unless we believe that the Scriptures are both obscure and defective, and that the one must be helped by an infallible commentary, and the other supplied by an authentical declarer of tradition; we cannot ascribe an authority to the Church, either to contradict the Scripture, or to add necessary conditions of salvation to it.

We own, after all, that the Church is the depository of the whole Scriptures, as the Jews were of the Old Testament: but in that instance of the Jews, we may see that a body of men may be faithful in the copying of a book exactly, and in the handing it down without corrupting it; and yet they may be mistaken in the true meaning of that which they preserve so faithfully. They are expressly called "the keepers of the oracles of GOD," (Rom. iii. 2,) and are nowhere reproved for having attempted upon this *Depositum:* and yet for all that fidelity they fell into great errors about some of the most important parts of their religion; which exposed them to the rejecting the Messias, and to their utter ruin.

The Church's being called the witness of holy writ, is not to be resolved into any judgment that they pass upon it as a body of men that have authority to judge and give sentence, so that the canonicalness or the uncanonicalness of any book shall depend upon their testimony; but it is resolved into this, that such successions and numbers of men, whether of the laity or clergy, have in a course of many ages had these books preserved and read among them; so that it was not possible to corrupt that upon which so many men had their eyes, in all the corners and ages of Christendom.

And thus we believe the Scriptures to be a book written by inspired men, and delivered by them to the Church, upon the testimony of the Church that at first received it; knowing that those great matters of fact, contained and appealed to in it, were true: and also upon the like testimony of the succeeding ages, who preserved, read, copied, and translated that book, as they had received it from the first.

The Church of Rome is guilty of a manifest circle in this matter: for they say they believe the Scriptures upon the authority of the Church, and they do again believe the authority of the Church, because of the testimony of the Scripture concerning it.

This is as false reasoning as can be imagined: for nothing can be proved by another authority, till that authority is first fixed and proved: and therefore if the testimony of the Church is believed to be sacred, by virtue of a divine grant to it, and that from thence the Scriptures have their credit and authority, then the credit due to the Church's testimony is antecedent to the credit of the Scripture; and so must not be proved by any passages brought from it; otherwise that is a manifest circle. But no circle is committed in our way who do not prove the Scriptures from any supposed authority in the Church that has handed them down to us; but only as they are vast companies of men, who cannot be presumed to have been guilty of any fraud in this matter; it appearing further to be morally impossible for any that should have attempted a fraud in it, to have executed it. When therefore the Scripture itself is proved by moral arguments of this kind, we may, according to the strictest rules of reasoning, examine what authority the Scripture gives to the pastors of the Church met in lesser or greater councils.

Burnet on the XXXIX Articles.

THE MINISTRY.

From the Journal of the Institute at Flushing.

THE CALL TO THE MINISTRY.

AMONG serious Christians the opinion has always been very definitely maintained that ministers of the Gospel, in order to be qualified for their work, must be called to it by the Spirit of GOD: and moreover, that this call is something more than a general desire to do good, native benevolence, or any thing belonging to us by nature, or acquired by education—in a word that it is a special gift of divine grace. And this opinion, I believe it will be found, has always prevailed in proportion to the religious zeal of a community. Where Christians are lukewarm, and indifferent to the distinguishing doctrines of the Gospel, they regard a little more than ordinary seriousness of character as a sufficient qualification for the sacred office; while among a people of ardent piety and evangelical views, those who undertake to become their spiritual guides and instructers, are required to profess a firm persuasion that GOD himself has appointed them to the work. The former think they have only to educate their clergy, while the latter have no faith in what they call, *men-made ministers*. In the history of sects, we find that in their earlier and purer days they insist more upon a divine commission for their preachers, and that in proportion as they degenerate, the ministry becomes one of the ordinary occupations of society. In the present state of things in the religious world, I believe there is peculiar reason for attending to this subject. Extremes meet. When there is indifference to training up youth for the Church, almost any one will be thought fit for it, and when there is an excess, or rather a misdirection of zeal in the matter, almost any one of any religious sensibility, it is thought, may be *made* fit. Now in the different churches, there is a degree of zeal hitherto unparalleled, to educate ministers. The destitute regions of our country, the vast unconquered dominions of heathenism, beside the increasing wants of the Church at home, demand all the supply that can be afforded of Gospel teachers of every description. Christians are awaking to their duty in this respect, and hence the rapid increase of students in our theological seminaries. Hence, the education societies, scholarships, and the various foundations for beneficiaries which are springing up in every quarter. Such a system is in operation, that the child who shows any dawnings of piety and intellect, whatever its obscurity, may find a way to the Church. The youth who longs to be a herald of the glad tidings, has no longer to struggle against fortune. The school, the college, the seminary, kindly beckon him to their doors. And who will not rejoice in this? Who does not see in it the answer of prayers "that the LORD would send forth laborers into his harvest?" But all good may be perverted, and all the projects of Christian zeal, however excellent in themselves, have their concomitant evils. Such is the subtilty of the old serpent that when he cannot thwart a good work by direct opposition, he contrives to allure it in some of its operations into error or excess which shall favor him. Now the danger to which those who are so indefatigable in these labors of love are exposed, is that of relying too much upon the instrumentality which they employ. They are apt to think that they have only to provide the means of education, and that as fast as these are multiplied ministers will multiply also. Nay, they sometimes forget themselves so much as to insinuate that nothing but money is wanted to insure the conversion of the world. So much money they say will found so many scholarships. These scholarships will all be filled with candidates for the ministry, and therefore there will be so many more ministers. As fast as these ministers go forth sinners will be converted. Hence they call upon Christians for their wealth, often more earnestly than for their prayers, and money comes to be considered the "sinews of war," as much in the hosts of JEHOVAH as in the armies of the world. The agency of the HOLY SPIRIT is left, not theoretically, indeed, but practically, out of the question. Men take the work too much into their own hands. They forget that neither they nor any of their machinery can make ministers of JESUS CHRIST. I am the earnest friend of the charities referred to. I consider them the distinguishing glory of the present age of the Church. My object in alluding to them as I have done, is that I think they afford a special reason for remembering, in the work of preparing for the ministry, either ourselves, or others, the supremacy of the HOLY SPIRIT.

Another reason for urging attention to this point, is the erroneous belief, now adopted by some, of the unfailing efficacy of religious education. We hear it taught by masters in Israel, that a parent who faithfully discharges his duty may calculate with certainty upon the conversion of his child. I will yield to no one in exalting the importance of a right education, but I think I know its province. I have had some experience in it, and the more extensive my experience the deeper has been my conviction, that the best concerted plans and the most unwearied diligence in education, may sometimes fail. When Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it," he is to be understood as declaring the ordinary course of things, rather than as affirming a necessary and inviolable consequence. In the probability of success and the duty enjoined by GOD, there is sufficient reason for earnestness and perseverance on the part of parents, but it would destroy all feeling of their dependence upon heaven; it would turn their faith into science, if their labors and the piety of their children operated necessarily in the way of cause and effect. None indeed would assert such an operation; but they dwell so exclusively upon the means, and speak so confidently of the end, that they are unconciously betrayed into a forgetfulness of the great and sole author of conversion. Now the tendency of such views is to cherish the flattering belief that the proper education of a son must result in his fitness for the ministry; for if personal sanctification be the uniform sequence of religious culture, why not also ministerial qualifications? The true medium of duty on this subject it may be difficult to state. I have adverted to these illusions of the efficiency of education, only as another reason peculiar to the existing state of things, why the need of a divine call to the ministry should be carefully kept in view.

Let then those who purpose giving themselves to the service of CHRIST, ask themselves seriously whether the master has called them. Let them not go unbidden into his vineyard. Let them be aware too of the possibility of their being deceived in this matter. Let them remember that they may be commissioned by the bishop, and yet not commissioned by GOD. They may come into the Church by the avenue of valid ordination, and yet be the stranger "that entereth not by the door into the sheepfold, but climbeth up some other way." They may have the care of a flock, and yet be no more than the "hireling that fleeth when the wolf cometh." Let them seek light from above that they may decide aright. On the one hand, let them not in the spirit of enthusiasm look for proofs of their call in phantasies of the imagination, or in strange and peculiar impressions on the mind; or on the other, in any thing less than a conciousness of love to GOD and the souls of men, which *constrains* them to proclaim the Gospel. In a future communication I may attempt to show the evidences of a call to the ministry, or at least those evidences which may be the most safely relied on. At present I only add, that the candidate for the ministry should above all, and first of all, endeavor to determine the question of his own conversion. Let him look for the seal of the spirit in the graces of the divine life in his heart, before he looks for the seal of the spirit to his commission to the ministry. He must be a child of GOD, before he can be a minister of GOD. He must be a subject before he can be an ambassador, of the kingdom of CHRIST.

VARIETIES.

From the Bridgewater Treatise.

PHRENOLOGY.

THE rock on which Dr. Gall, and his implicit advocates split, is the attempt to fix the local boundaries of the several faculties of the soul. Had he satisfied himself with developing the structure of the brain in the various classes of animals; and had he been content to show that, in tracing its structure, from those animals which manifest the least indications of intelligence, to those which exhibit still stronger and stronger, as it proportionally advances in its resemblance to the structure of the human; and lastly, had he only drawn from these premises the general probable conclusion that specific parts had specific uses, with respect to the manifestations of the immaterial principle of animal existence, (and, assuredly, brutes are endued with such a principle, though, as being devoid of the moral sense, they are not fitted for a future state, and, consequently, perish when their bodies die;)—had Dr. Gall been content to have stopped at this point without venturing to define the local habitations of the supposed specific organs, he would have acquired the unalloyed fame of having developed a beautiful train of inductive reasoning, in one of the most interesting provinces of speculative philosophy: whereas, in the extent to which he carried his principles, his doctrine has become ridiculous as a system; while, in its individual applications, it is not only useless, but of a positively mischievous tendency; for, without the aid of this system, every man of common sense has sufficient grounds on which to judge of the characters with whom he associates; and it is evidently more safe to judge of others by their words and actions, and the general tenor of their conduct, than to run the risk of condemning an individual from the indication of some organ, the activity of which, for a moment allowing its existence, may have been subdued by the operations of moral or religious motives.—*Barbadian.*

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